

ORIENS CHRISTIANUS

Hefte für
die Kunde des christlichen Orients

Im Auftrag der Görres-Gesellschaft unter Mitwirkung
von Julius Aßfalg herausgegeben von Joseph Molitor

Band 54 . 1970

Vierte Serie - Achtzehnter Band

OTTO HARRASSOWITZ · WIESBADEN

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Manuskripte werden erbeten an
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A B K Ü R Z U N G E N

ActaSs	= Acta Sanctorum
AfO	= Archiv für Orientforschung
AnaphSy	= Anaphorae Syriacae
AnBoll	= Analecta Bollandiana
AT	= Altes Testament
BHG	= Bibliotheca Hagiographica Graeca
BHO	= Bibliotheca Hagiographica Orientalis
BiblZ	= Biblische Zeitschrift
Brightm	= E. F. Brightman, Liturgies Eastern and Western I: Eastern Liturgies (Oxford 1896)
BullSocArchCopt	= Bulletin de la Société d'archéologie copte
ByZ	= Byzantinische Zeitschrift
ChrOst	= Der christliche Osten
CSCO	= Corpus Scriptorum Christianorum Orientalium
CSEL	= Corpus Scriptorum Ecclesiasticorum Latinorum
DACL	= Dictionnaire d'archéologie chrétienne et de liturgie
DHGE	= Dictionnaire d'histoire et de géographie ecclésiastiques
DThC	= Dictionnaire de théologie catholique
GAL	= C. Brockelmann, Geschichte der arabischen Literatur I-II (Leiden 1943-49)
GALS	= C. Brockelmann, Geschichte der arabischen Literatur — Supplementbände I-III (Leiden 1937-42)
GCAL	= G. Graf, Geschichte der christlichen arabischen Literatur I-V = Studi et testi 118 (Città del Vaticano 1944), 132 (1947), 146 (1949), 147 (1951) und 172 (1953)
GCS	= Die griechischen christlichen Schriftsteller
GSL	= A. Baumstark, Geschichte der syrischen Literatur mit Ausschluß der christlich-palästinensischen Texte (Bonn 1922)
HandAms	= Handes Amsorya
HarvThRv	= Harvard Theological Review
HO	= B. Spuler (Hrsg.), Handbuch der Orientalistik
JSSSt	= Journal of Semitic Studies
JThSt	= Journal of Theological Studies
LQF	= Liturgiegeschichtliche Quellen und Forschungen
LThK	= Lexikon für Theologie und Kirche (1957 ff.)
Mus	= Le Muséon
MUSJ	= Mélanges de l'Université Saint-Joseph (Beyrouth)
NouvRvTh	= Nouvelle Revue Théologique
NT	= Neues Testament
OLZ	= Orientalistische Literaturzeitung

OrChr	= Oriens Christianus
OrChrP	= Orientalia Christiana Periodica
OrSy	= L'Orient Syrien
OSt	= Ostkirchliche Studien
Pauly-Wissowa	= Paulys Realencyklopädie der klassischen Altertumswissenschaft, neu bearbeitet von G. Wissowa und W. Kroll (mit K. Mittelhaus) (Stuttgart 1893 f.)
PG	= P. Migne, Patrologia Graeca
PL	= P. Migne, Patrologia Latina
PO	= Patrologia Orientalis
PrOrChr	= Proche-Orient chrétien
PTS	= Patristische Texte und Studien (Berlin)
RAC	= Reallexikon für Antike und Christentum
RE	= Realencyklopädie für protestantische Theologie und Kirche (Leipzig ³ 1896-1913)
RechBeyr	= Recherches publiées sous la direction de l'Institut des Lettres Orientales de Beyrouth
Ren	= E. Renaudot, Liturgiarum orientalium collectio I-II (Frankfurt a. M. ² 1847)
RGG	= Die Religion in Geschichte und Gegenwart (³ 1957 ff.)
ROC	= Revue de l'Orient Chrétien
Röm Quartschr	= Römische Quartalschrift für christliche Altertumskunde und für Kirchengeschichte
RvBén	= Revue Bénédictine
RvÉtArm	= Revue des Études Arméniennes
RvÉtBy	= Revue des Études Byzantines
RvHistEccI	= Revue d'Histoire Ecclésiastique
ThGl	= Theologie und Glaube
ThWb	= G. Kittel † — G. Friedrich (Hrsg.), Theologisches Wörterbuch zum Neuen Testament
TU	= Texte und Untersuchungen zur Geschichte der altchristlichen Literatur
WZKM	= Wiener Zeitschrift für die Kunde des Morgenlandes
ZAW	= Zeitschrift für die alttestamentliche Wissenschaft
ZDMG	= Zeitschrift der Deutschen Morgenländischen Gesellschaft
ZDPV	= Zeitschrift des Deutschen Palästina-Vereins
ZKG	= Zeitschrift für Kirchengeschichte
ZNW	= Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche
ZSem	= Zeitschrift für Semistik und verwandte Gebiete

Aus dem Bereich der Liturgien

Ap	= Apostelliturgie
ApKo	= Apostolische Konstitutionen
Bas	= Basiliusliturgie
Chrys	= Chrysostomusliturgie
Cyrill	= Cyrillusliturgie
Greg	= Gregoriusliturgie
Jak	= Jakobusliturgie
JohBosr	= Anaphora des Johannes von Bosra
JohEv	= Anaphora des Johannes Evangelista
JohScr	= Anaphora des Johannes Scriba
Mark	= Markusliturgie
Nest	= Nestoriusliturgie
Sar	= Anaphora des Jakob von Sarug
Sev	= Anaphora des Severus von Antiochien
Tim	= Anaphora des Timotheus von Alexandrien
äg	= ägyptisch
äth	= äthiopisch
ar	= arabisch
arm	= armenisch
bo	= bohairisch
by	= byzantinisch
ko	= koptisch
ma	= maronitisch
sa	= sa'idisch
sy	= syrisch

Tatians Diatessaron und sein Verhältnis zur altsyrischen und altgeorgischen Überlieferung

von

Joseph Molitor

(Fortsetzung*)

85. Decollatio Iohannis Baptistae (Mt 14,3-12; Mc 6,17-29)

Mt 14,6b ... saltavit** = syc + sys + syp.

geo : saltabat.

[cf. Mc 6,22b] sys (syc Lücke) : et saltavit.

syp : saltavit.

geo : et (om et Op ?) saltabat.

Mt 14,8b ... manda adducentes (=ut adducant) caput Iohannis Baptistae.

syc + sys : da mihi huc in patena caput Iohannis Baptistae = syp.

geo : commoda mihi (mihi-commoda Tb) hic (adv.) disco caput Iohannis Baptistae.

Mt 14,11a ... *super patenam* caput eius.

syc + sys : et adduxerunt caput <eius> Iohannis in patena.

syp : et *adduxit* (cf. Mc, 6,28) caput eius in patena.

geo : et attulerunt caput eius disco.

[cf. Mc 6,28a] syc + sys : et adduxerunt id in patena.

syp : et adduxit in patena.

geo : et attulit (recepit = cepit OT) caput eius *super discum* (patenā OT).

Es ist reichlich wenig, was uns hier an Tatiantext zur Verfügung steht. Aber soviel lässt sich erkennen, dass nur der Matthäustext und zwar wieder in freier Umschreibung (wie Mt 14,8b) zugrunde gelegt ist und nicht Markus (erst recht nicht Mk 6,24). Mt 14,11a entspricht caput eius der Peschitta und der altgeorgischen Überlieferung.

* Vgl. OrChr 53 (1969) 1-88.

** Vetus Evangelium Syrorum et exinde excerptum Diatessaron Tatiani ed. I. Ortiz de Urbina = Biblia Polyglotta Matritensia VI (Madrid 1967) S. 242 ff.

86. De passione Iesu in Ierusalem
(Lc 13,31-33)

Lc 13,32 ... vulpes.

syc + sys + syp + geo : vulpi.

Nur die Bezeichnung des Herodes Antipas als Fuchs ist uns erhalten geblieben !

87. Multiplicato panium
(Jo 6,1-17)

Jo 6,12b ... colligite⁴⁷ vos fragmenta ne *omnino* pereat quicquam.

syc : colligite⁴⁸ fragmentum quodlibet quae superfuerunt ne *omnino* quicquam pereat.

sys : colligite⁴⁸ fragment(a) quae superfuerunt ne quicquam pereat.

syp : colligite⁴⁸ fragmenta quae superfuerunt ne pereat quicquam.

geo : *congregate* (+ illud Tb) superfluum fragmentorum istorum (*om* istorum OT) ne (ne-forte quid OT) pereat.

Jo 6,14b Hic [est] propheta *super quem* (= de quo) *dictum est* quod venit (*part. praes. ?*) in mundum.

syc + sys : Vere hic est (Hic-est vere sys) propheta qui venit (*part. praes. ?*) in mundum.

syp : Vere hic-est propheta qui venit (*part. praes. !*) in mundum.

geo : Vere hic est (Hic est vere OT) propheta qui venturus fuit (= erat) (*venerat* OT) ad-regionem (= in mundum).


Jo 6,16-17 *Et* cum factus-est vesper *surrexerunt* discipuli, (17) insederunt in navim ut venirent in Capharnaum.

syc + sys : Cum autem (*Et* cum sys) factus-est vesper, descendit is et discipuli eius (descenderunt discipuli eius sys) in (= ad) mare; (17) et insederunt in navi et veniebant in regionem-ultra-sitam maris (*om* maris sys).

syp : *Et* cum factus-est vesper descenderunt discipuli eius in (= ad) mare; (17) et insederunt in navi et veniebant in regionem-ultra-sitam in Capharnaum.

geo : Et ut-primum (= cum) advesperavit (invesperavit OT) degressi-sunt (deorsum ierunt OT) discipuli eius in maris marginem illam (eius in mare OT); (17) et insederunt (intraverunt OT) in navim, transibant (et veniebant trans OT) mare illud ad Capharnaum-versus.

⁴⁷ .

⁴⁸  verb. congregare.

Die Fragmente dieses Abschnitts, nach tatianischer Art ziemlich frei gestaltet, basieren ausschliesslich auf dem Johannestext. Dabei fehlt es nicht an Berührungen mit der altsyrischen Version.

88. Ambulatio super mare

(Mt 14,22-23 = Mc 6,45-52)

Mt 14,23 Et *Dominus noster ascendit* (*perf.*) <*sibi*> in montem ad orandum.

syc + sys : Et cum solvit (= dimisit) eos *ascendit* <*sibi*> (*om sibi* sys) in montem *solus* ad orandum.

syp : Et cum solvit (= dimisit) turbas *ascendit* in montem *solus* ad orandum.

geo : Et ut-primum dimisit populum illum, *ascendit* in montem orare solum.

[cf. Mc 6,46] sys (syc Lücke) : Et cum solvit (= dimisit) eos, *ibat* in montem ad orandum.

syp : Et cum solvit (= dimisit) eos it (*part.*) in montem ad orandum.

geo : Et ut se-abdicavit ipse ex (= a) populo illo (se-abdicavit illis et OT) gressus-est ad montem (ille (*om ille* Op) *ascendit* ad montes OT) ad-adorandum.

Mt 14,25b Ambulavit *intra* mare (= in medio maris).

syc + sys : dum ambulat super mare = syp.

geo : venit ad-eos Iesus ambulando (+ super mare illud (*om illud* Tb) OT).

[cf. Mc 6,48b] sys (syc Lücke) : dum ambulat super *aquas* = syp.

geo : ambulabat super mare.

Mt 14,27b ... Ego sum, ne timeatis.

syc + sys : Roboramini (*θαρσείτε* sys), ego sum, ne timeatis.

syp : Confortamini, ego sum, ne timeatis.

geo : Audaces estote, ego sum, ne timeatis.

[cf. Mc 6,50b] sys (syc Lücke) : *θαρσείτε*, ego sum, ne timeatis.

syp : Confortamini, ego sum, ne timeatis.

geo : Firmi (animati OT; animosi 1329) estote, ego sum.

Mt 14,29b ... descendit (Simon) et ambulavit super *mare*.

sys (syc Lücke) : et descendit Simon Cephas ex navi⁴⁹ et ambulabat super *mare*.

syp : et descendit Cephas ex navi⁵⁰ et ambulat (*part.*) super *aquas*.

geo : et provectus-est (= descendit) a-navi Petrus (descendit Petrus a-navi et OT) ambulabat super *aquas* (*mare* Tb; *aquas illas* OT).

⁴⁹ ܡܚܝܬܐ wie Jo 6,17 bei allen syrischen Zeugen.

⁵⁰ ܡܠܟ akk. elippu f.

Mt 14,30b Timuit, coepit mergi.

sys (syc Lücke) : timuit et coepit mergi = syp.

geo : pertimuit et coepit mergi.

Mt 14,31b Modicae fidei ...

syc + sys : modicae (deficiens syc) fidei.

syp : modicae fidei = geo.

Mt 14,32 Cum *venit* enim *Dominus noster* et *ascendit* in navim⁴⁹ is (= ipse) et *Simon*, cessavit ventus.

syc + sys : Et cum *ascendit* (ascenderunt sys) in navim⁴⁹ cessavit (destitit sys) ventus.

syp : Et cum ascenderunt in navim⁵⁰ cessavit ventus.

geo : Et ubi-primum (= cum) ascenderunt illi in navim illam, eis-cessavit (cessavit OT) ventus ille.

[cf. Mc 6,51a] sys (syc Lücke) : Et ascendit ad eos in navim⁴⁹ et cessavit ventus = syp.

geo : Et aggressus-est (= ascendit OT) cum illis in navim illam (*om* illam OT 1329) et cessavit ventus ille.

Mt 14,33 *Venerunt* adoraverunt eum et dicunt (*part.*) ei : Vere *Filius es* Dei.

syc + sys : Et appropinquaverunt illi qui in navi⁴⁹, adoraverunt et dixerunt :

Vere Filius es (tu es Filius sys) Dei.

syp : Et *venerunt* illi qui in navi⁵⁰, adoraverunt et *dixerunt* : Vere Filius es Dei.

geo : Qui autem fuerunt in navi illa (in navi illa fuerunt OT), accesserunt adoraverunt illum et ei-loquebantur : Vere Filius Dei es tu.

In dieser Perikope haben wir es trotz aller tatianischen Freiheiten offensichtlich nur mit Matthäustext zu tun. Die Einschlebung *Dominus noster* (Mt 14,23,32) könnte durch liturgische Verwendung (Lektionar!) bedingt sein (vgl. Nr. 64).

89. Sermo eucharisticus in Capharnaum

(Jo 6,22-72)

Jo 6,30 ... Quod signum fecisti (facis?) ut videamus et credamus in te?

syc + sys : Quod signum ergo (*om* ergo sys) facis ut videamus et credamus in te (+ Quid agis syc)?

syp : Quod signum facis ut videamus et credamus in te? Quid agis?

geo : Quod prodigium facies (operaris OT) ut videamus et credamus (+ in te OT)? Quid operaberis (operaris OT)?

Jo 6,31 Patres nostri manna ederunt (= manducaverunt) ... sicut scriptum-est : Panem e (= de) caelo dedit eis.

syc + sys : Patres nostri manna ederunt (= manducaverunt) in deserto

sicut scriptum-est : Panem e (= de) caelo dedit eis (+ ad edendum (= manducandum) dixit eis Iesus syc).

syp : Patres nostri manna ederunt (= manducaverunt) in deserto sicut scriptum-est : Panem e (= de) caelo dedit eis ad edendum (= manducandum).

geo : Patres illi (nostri OT) manducaverunt (manducabant OT) manna illud in-deserto (manna super desertum OT), sicut scriptum-est : Panem caelorum (a-<super> caelo OT) commodavit illis ad-manducandum.

Jo 6,35a ... Panis vitae.

syc + sys : Ego sum panis vitae = syp + ego.

Jo 6,41b ... Panis *ille* qui *venit* ex *altitudine*.

syc + sys : Ego sum panis qui descendit ex (= de) caelo = syp.

geo : Ego sum panis *ille* degressus (*verb.* descensus) a-<super>caelo (qui a-<super>caelo degressus-sum OT).

Jo 6,44a Nemo *venit* ad me nisi trahit eum Pater qui emisit me.

syc + sys : Nemo (+ enim syc) potest venire ad me, nisi is-quem trahit Pater, qui emisit me.

syp : Nemo potest venire ad me nisi *si* trahit eum Pater qui emisit me.

geo : Nemo potest venire ad me nisi (si-<igitur> non OT) Pater, qui me-misit (me-mittens Pater (Pater me-mittens Tb) meus OT) attraxerit (condukerit OT) illum (+ ad me OT).

Jo 6,50 Hic [est] panis qui descendit a (= de) caelo, ut edat (= manducet) quis ex eo et moriatur?

syc + sys : Hic-est (+ autem syc) panis qui descendit a (= de) caelo, ut edat (= manducet) quis ex eo et (+ *non* sys) moriatur.

syp : Hic-est autem panis qui descendit a (= de) caelo, ut edet (= manducet) quis ex eo et *non* moriatur.

geo : Hic est panis ille a-<super>caelo degressus (*verb.* descensus) (qui a-<super>caelo degressus-est OT), quia qui manducaverit ex hoc (ut si-<igitur> aliquis manducaverit ex hoc (illo Op) OT), non morietur.

Jo 6,51 ... Omnis qui edet (= manducabit) ex pane *meo* vivet in aeternum (*verb.* in aeternitatem) et panis is-quem dabo *corpus meum* est pró (*verb.* super faciem) vita mundi datum.

syc + sys : is-qui (quod is qui syc) edet (= manducabit) ex pane *mèo* (pane hoc syc) vivet in aeternum, et panis is-quem ego dabo *corpus meum* est pró vita mundi.

syp : *et si* quis edet (= manducabit) ex hoc pane vivet in aeternum, et panis is-quem ego dabo *corpus meum* est pró vita mundi.

geo : qui (si-<igitur> quis OT) manducaverit (manducaverint Op) ex pane hoc (ex hoc pane OT), vivet [usque] ad aeternitatem, et panis ille (*om* ille OT), quem ego tradam (trado Tb) caro mea est, quam ego

tradam propter vitam regionis (= mundi) (tradam regioni (= mundo) propter vitam Tb).

Jo 6,52b Quomodo potest hic *corpus suum* dare nobis?

syc + sys : Quomodo potest hic dare nobis *corpus suum* ad edendum (= manducandum)?

syp : Quomodo potest hic *corpus suum* dare nobis ad edendum (= manducandum)?

geo : Quomodo praevalens est (= potest) hic (quomodo (+ num Op) potestas est huic OT) commodare nobis carnem illam (*om* illam OT) suam (+ ad manducandum OT)?

Jo 6,54a Is-qui edit (= manducat) ex *corpore meo* et bibit ex sanguine meo vivit (*part.* = *fut.*) in aeternum.

syc + sys : Et (*om* et sys) is-qui edit (= manducat) (+ autem sys) *corpus meum* (eius sys) et bibit sanguinem meum (eius sys), *habet vitam aeternam* (*verb.* in aeternitatem).

syp : Is-qui edit (= manducat) autem ex *corpore meo* et bibit ex sanguine meo, habet vitam aeternam.

geo : Qui manducaverit (Qui autem manducabit Tb⁵¹) carnem meam et biberit (bibet Tb⁵¹) sanguinem meum, habebit vitam aeternam.

Jo 6,56 + 54b Is-qui edit (= manducat) *corpus meum* et bibit sanguinem meum is in me et ego in eo; (= 54b) et ego resurgere-faciam eum in die postremo.

syc + sys : Is-qui edit (= manducat) *corpus meum* et bibit sanguinem meum in me est (*manet* syc) et ego in eo; (54b) et ego resurgere-faciam eum in die postremo.

syp : Is-qui edit (= manducat) *corpus meum* et bibit sanguinem meum in me *manet* et ego in eo; (54b) et ego resurgere-faciam eum in die postremo.

geo : Qui manducaverit (et qui manducabit Tb⁵¹) carnem meam et biberit (bibet Tb⁵¹) sanguinem meum, (+ ille Tb⁵¹) mecum <per>habitabit (permanens est Tb⁵¹) et ego cum illo.

Jo 6,60b Durum est verbum hoc ...

syc + sys : Durum (quod durum sys) est verbum hoc (hoc verbum syc).

syp : Durum est verbum hoc.

geo : Durum est verbum istud (hoc Tb⁵¹).

Jo 6,70b ... unus ex vobis *satanas* est.

syc + sys et (+ ecce syc) etiam ex vobis unus *satanas* est.

syp : et ex vobis unus *satanas* est.

geo : et unus ex vobis daemon (= diabolus) est.

Wir kennen schon zur Genüge tatianische Eigenart. Vers 30 und 31

⁵¹ Op hat Lücke bis Jo 6,69.

stellen wir Verwandtschaft mit altsyrischer Überlieferung, diesmal mit dem Sinaisyrer, fest. In dem Fragment V. 41b ist der Ausdruck *altitudo* statt *caelum* wieder singulär, desgleichen V. 44a die Verkürzung *venit* statt *potest venire*. V. 50 ist schwer verständlich durch die Auslassung von *non vor moriatur*, und der Sinn des Herrenwortes ist nur durch Annahme eines Fragesatzes zu retten; auch der Curetonianus liest so. Von V. 51 an wird, von der gesamten altsyrischen Überlieferung mitbezeugt, bis zum Schluss der Perikope *σάφξ* mit *corpus* wiedergegeben, wie schon, damals im Alleingang, von Tatian im Johannesprolog (1,14). V. 52b ist es vielleicht kein Zufall, dass die Auslassung von *ad manducandum* auch vom Adysh-Tetraevangelium, dem Kronzeugen der altgeorgischen Version, vertreten wird. Noch mehr gilt das Zeugnis der Peschitta V. 54a für das tatianische *ex corpore meo* — *ex sanguine meo*. Der Gebrauch von *satanas* statt *diabolus* (V. 70b) ist hier gemeinsyrisch.

90. De vana traditione Pharisaeorum
(Mt 25,1-20 = Mc 7,1-23)

Mt 15,4 *Deus dixit* (dicit?⁵²) : Honora patrem tuum et matrem tuam; qui maledicit patri suo et matri suae morte (*inf.*) moriatur.

syc + sys : *Deus enim dixit* (dicit?⁵²) : Honora patrem tuum et matrem tuam; et is-qui maledicit patri suo et (aut syc) matri suae morte (*inf.*) moriatur (occidatur syc).

syp : *Deus enim dicit* (*part.*) : Honora patrem tuum et matrem tuam; et is-qui maledicit patri suo et matri suae, morte (*inf.*) moriatur.

geo : Quia *Deus dixit* (!) : Venerare (*verb.* caput fac) patrem et matrem (honora patrem tuum et matrem tuam OT); et qui malignum loquitur (= maledicet) (malum dixerit (= maledixerit) Tb; dixerit malum Op) propter patrem aut (vel Tb; et Op) propter (*om* propter Op) matrem morte (*om* morte OT) moriatur.

[cf. Mc 7,10] sys (syc Lücke) : *Moses enim dixit* (dicit?⁵²) : Honora patrem tuum et matrem tuam; et qui maledicit patri suo et matri suae morte (*inf.*) moriatur.

syp : *Moses enim dicit* : Honora patrem tuum et matrem tuam; et is-qui maledicit patri et matri morte (*inf.*) moriatur.

geo : Quia *Moses vobis dixit* (dixit OT) : Venerare (honora OT) patrem tuum et matrem tuam; et qui malignum loquitur (= maledicit) propter

⁵² Im unpunktierten Text ist das Perfekt vom aktiven Partizip (= Präsens) nicht zu unterscheiden.

patrem et matrem (malum dicet propter patrem aut (et Op) propter matrem OT), morte moriatur.

Mt 15,5 *Et vos dicitis [unus]quisque patri suo ... Oblatio mea, utilitatem-accipias ex me.*

syc + sys : Vos *autem* dicitis [unus]quisque (+ is- sys) qui dicet patri suo et matri suae : Oblatio mea (*om* mea; + si sys), utilitatem-accipias ex me.

syp : Vos *autem* dicitis : quisquis dicit patri aut matri : Oblatio mea, ut quandam utilitatem-accipias ex me.

geo : Vos *autem* dicitis : Qui dixerit patri (+ suo OT) sive matri suae : Dono est (donum OT), quodcumque (quod OT) ex me utile tibi-erit (= tibi proderit) (utile tibi fuit (= tibi profuit) OT).

[Mc 7,11] sys (syc Lücke) : Vos *autem* dicitis : Si dicet patri suo et matri suae : Corban, ut utilitatem-accipias ex me.

syp : Vos *autem* dicitis : Si dicet vir patri suo aut matri suae : oblatio mea ex me, id quod tibi-redundet.

geo : Vos *autem* dicitis : Si<-igitur> aliquis (*om* aliquis OT) dicet homo patri suo (*om* suo OT) aut matri suae (*om* suae OT) : Corban quod est donum, quodcumque ex (= a) me utile tibi-erit (= tibi proderit) (utile tibi-fuit (= tibi profuit) Op).

Mt 15,6a *Et non patrem suum neque matrem suam urgetur honorare.*

syc + sys : *Et hic (om et syc) non (+ honorat syc) patrem suum neque matrem suam honorat (om honorat syc).*

syp : *et non honorabit patrem suum et matrem suam.*

geo : *et non venerabitur (honorabit OT) patrem suum (om suum Tb; + aut (+ et Op) matrem suam OT).*

Mt 15,11 *Nón id quod intrat in hominem coinquinat eum, sed id quod ascendet ex homine hoc ipsum coinquinat eum.*

syc + sys : quod *nón* id quod intrat in os coinquinat hominem, sed id quod *exit ex ore* (+ ipsum syc) coinquinat hominem.

syp : *Nón* id quod intrat in os coinquinat hominem, sed id quod *exit ex ore* hoc ipsum coinquinat hominem.

geo : Non <si> (= *Nón*) quod intrat *ab-ore* (*ad-os* (ab-ore Op) intrans OT) inquinat illud (*om* illud OT), sed quod *prodit ex ore* (ab-ore prodiens OT) illud (*om* illud OT) inquinat hominem.

[cf. Mc 7,15] sys (syc Lücke) : Non-existit id quod extra *hominem* et intrans in eum potest coinquinare *eum*, sed id quod exit extra *hominem* hoc ipsum coinquinat hominem.

syp : Non existit id quod extra *hominem* est et intrat in eum, quod potest coinquinare *eum*, sed id quod exit ex eo, hoc ipsum coinquinat hominem.

geo : Nihil est extra *hominem* intrans (iniens in-*hominem* OT) quod-forte

praeualebit (= quod possit) illum contaminare (inquinat illum OT), sed quod (quodcumque OT) prodit ex illo, illud est contaminans hominem (quod contaminat hominem OT).

Mt 15,13 ... Omnis plantatio, quam Pater qui in caelo non plantavit, eradicabitur.

syc + sys : Omnis plantatio, quam Pater (+ meus syc) qui in caelo non plantavit, eradicabitur.

syp : Omnis plantatio illa-quam non plantavit Pater meus qui in caelo, eradicabitur.

geo : Omnis plantatio quam non transplantavit Pater (+ meus OT) [qui] <super> caelorum (= in caelo) eruetur (una-cum radice [e]ruitur ([e]ruetur Op) OT).

Mt 15,19a + 20a *In corde sunt cogitationes malae ... (20) et eae coinquant hominem.*

syc + sys : *Ex corde enim exeunt cogitationes malae ... (20) Hae(c) sunt eae- quae (quae sys) coinquant hominem.*

syp : *Ex corde enim exeunt cogitationes malae ... (20) Hae(c) sunt quae coinquant hominem.*

geo : *Quia ex corde prodeunt cordis (om cordis Tb) verba mala ... (20) Hae(c) sunt quae inquinant hominem.*

Auch hier benutzt wahrscheinlich Tatian nur den Matthäustext als Grundlage : Die Parallele Mk 7,10 hat Moyses statt Deus als Subjekt, und Mk 7,11 liest nur der Sinaisyrer (syc fehlt!) Corban, während die Harmonie mit der Matthäusüberlieferung oblatio bringt und zudem ihren Text noch verkürzt. Mt 15,11 finden wir bei Tatian in freier Gestaltung in hominem ... eum statt in os ... hominem bzw. ex homine ... eum statt ex ore ... hominem ; dasselbe gilt von Mt 15,19 in corde sunt statt ex corde exeunt bzw. von Mt 15,20 hae sunt eae quae coinquant zusammengezogen in : et eae coinquant.

91. Fides mulieris Chananaeae

(Mt 15,21-28 = Mc 7,24-30)

Mt 15,22b + 23a *Clamabat et veniebat post eum : Miserere mei. (23) Et is non respondit ei ...*

syc + sys : ... exiit ... et clamabat (et clangorem-edidit sys) et dicebat : *Miserere mei, Domine, Fili David ... (23) et is (is autem sys) non dedit ei responsum.*

syp : exiit dum clamat et dicit (= clamans et dicens) : *Miserere mei, Domine, fili David ... (23) Is autem non reddidit ei responsum.*

geo : *prodivit, clamabat et loquebatur : Commiserere mei Domine, fili David ... (23) Ipse (Iesus OT) autem nihil respondit ei verbum.*

Mt 15,26 ... Non capiunt panem filiorum et iaciunt canibus.

syc + sys : Non *decet* capere panem filiorum et (*om* et sys) iacere canibus.

syp : Non *pulchrum* capere panem filiorum et iacere canibus.

geo : Non *bonum est* recipere (= sumere) panem ex (= a) liberis et collocare (= ponere) (apponere OT) canibus.

[cf. Mc 7,27b] sys (syc Lücke) : Non *pulchrum* capere panem filiorum et iacere canibus.

syp : Non fuit enim *pulchrum* ut capiant (*sg.*) panem filiorum et iaciant (*sg.*) canibus.

geo : Quia non *bonum est* recipere panem ex (= a) liberis collocare (= ponere) canibus.

Mt 15,27 ... Sane, Domine. Etiam canes edunt (= manducant) ex [micis]⁵³ dominorum suorum.

syc + sys : Sane, Domine. Etiam canes edunt (= manducant) (+ enim syc) ex (= de) mensis dominorum suorum (ex (= de) frustis-panis qui cadunt ex (= de) mensis dominorum suorum syc).

syp : Sane, Domine Etiam canes edunt (= manducant) ex (= de) frustis-panis qui cadunt ex (= de) mensis dominorum suorum.

geo : Utique, Domine, et (*om* et OT) quia canes manducant micam decidentem (ex frustulis quae decidunt OT) ex mensa dominorum eorum (= suorum).

[cf. Mc 7,28] sys (syc Lücke) : Domine, etiam canes edunt (= manducant) ex (= de) frustis-panis quae delabuntur (= decidunt) ex (= de) mensis *filiorum*.

syp : Sane, Domine, etiam canes subter mensis edunt (= manducant) frusta-panis *filiorum*.

geo : Utique (*om* OT), Domine, quia (+ et Op) canes quoque subter mensa manducant micam *puerorum* (e mica liberorum OT).

Mt 15,28a ... Magna est fides tua, mulier.

syc + sys : O mulier, magna est fides tua = syp.

geo : O mulier, magna est fides (+ ista OT) tua.

Wieder freie Gestaltung der matthäischen Vorlage. So haben wir Vers 26 tatianische Vereinfachung durch Kürzung, die zur Not auch den Text der Markusparallele (7,27b) als Vorlage haben könnte. Aber schon im folgenden Vers 27, der ebenfalls gekürzt ist, schliesst sich die entsprechende Parallele (Mk 7,28) dadurch aus, dass sie von Tischen oder Brosamen der *Söhne* und nicht der *Herren* spricht.

⁵³ Ortiz de Urbina fügt S. 246 [مِغَاة] [las migas] dem Tatiantext in eckigen Klammern bei.

92. Sanatio muti (surdi)
(Mc 7,32-37)

Mc 7,37 Omnia pulchre *fecit*. *Dedit* mutis, ut audirent et loquerentur *linguis qui non diderunt*.

syc (syc Lücke) : Omnia pulchre *fecit*; et mutis *fecit*, ut audirent et loquerentur.

syp : Omnia pulchre *facit*; mutos *facit* ut audiant, et qui non loquuntur ut loquantur.

geo : Bene *fecit* omne (Omnia bene *operatur* OT 1329), quia (*om* quia OT) 1329) surdos audire et elingues (= mutos) loqui *facit*.

Nur der Schluss dieser Perikope ist in einem unbedingt sicheren Tatianfragment erhalten; er enthält reinen Markustext. Auch in der altgeorgischen Überlieferung finden wir sowohl *fecit* wie *facit* (*operatur*)!

93. Samaritana
(Jo 4,1-45)

Jo 4,7b Da mihi aquam [ut] bibam (= bibere).

syc + sys : Da mihi aquam [ut] bibam = syp.

geo : Pota me (+ aqua OT).

Jo 4,9a Dicit⁵⁴ ei : *Ecce* tu Iudaeus es.

syc + sys : Dicit ei illa mulier Samaritana : *Ecce* tu (*om* tu syc) Iudaeus es.

syp : Dicit ei illa mulier Samaritana : Quomodo tu Iudaeus es.

geo : Dixit illi (ei-dixit Tb) mulier illa Samaritana : Tu Iudaeus es quomodo (quomodo (*om* quomodo Tb) tu Iudaeus es OT).

Jo 4,10 Dixit ei : Quod-si scires quis est [qui] dixit tibi : Da mihi [ut] bibam (= bibere), tu peteres eum (= ab eo) ...

syc + sys : Dixit ei (+ Iesus syc) : Quod-si scires munus (= donum) Dei, et quis est qui dixit tibi : Da mihi [ut] bibam (= bibere), tu peteres eum (= ab eo) ...

syp : Respondit Iesus et dixit ei : Quod-si scires munus (= donum) Dei, et quis est hic qui dixit tibi : Da mihi [ut] bibam (= bibere), tu peteres eum.

geo : Respondit illi (*om* illi OT) Iesus et ei-dixit (dixit illi OT) : Si <-igitur> scires (novisses Tb) tu donum illud (*om* illud Op) Dei, et qui est qui loquitur tibi : Quoniam pota me (Da mihi aquam ut bibam OT), tu peteres ex eo.

Jo 4,11a Dicit⁵⁴ ei : Neque situla existit tibi (= situlam habes) et puteus profundus est.

⁵⁴ Lies 𐌸𐌹𐌸𐌹 (*part. f.*) = dicit statt 𐌸𐌹𐌸𐌹 (*perf. 3. sg. m.*) dixit.

syc + sys : Dicit ei (+ illa mulier : Domine syc) : Neque situla existit tibi (= situlam habes) et puteus profundus est.

syp : Dicit illi mulier illa : Domine, non situla existit tibi (= situlam habes) et puteus profundus [est].

geo : Dixit illi (Ei-dixit Op) mulier illa : Domine, tu hydriam non (nec trullam OT) habes, et fovea (= puteus) alta est.

Jo 4,13 Dixit ei : Qui bibit (*perf.*) ex puteo tuo rursus sitit.

syc + sys : Dixit ei Iesus (sys *Dominus noster*) : *Omnis* qui bibit ex hac aqua, rursus sitiet.

syp : Respondit Iesus et dixit ei : *Omnis* qui bibit ex hac aqua, rursus sitiet.

geo : Respondit illi (*om* illi OT) Iesus et ei-dixit (dixit illi OT) : *Omnis* qui bibit (bibit OT) ex ista aqua (ex aqua hac OT), deinde quoque (*om* quoque Tb) sitiet.

Jo 4,14a *Omnis* qui bibit ex aqua quam ego dabo ei, non sitiet in aeternum (*verb.* in aeternitatem).

syc + sys : *Et* *omnis* qui bibit ex aqua (+ ea-syc) quam ego dabo ei (+ rursus syc) non sitiet in aeternum.

syp : *Omnis autem* qui bibit ex aqua quam ego dabo ei, non sitiet in aeternum.

geo : Qui autem biberit ex aqua illa quam (+ ego OT) dabo illi, non (iam-non = non-ultra OT) sitiet [usque] ad-aeternitatem (= in aeternum).

Jo 4,15 Dicit ei : Da mihi ex (= de) hac aqua, ne fiam sitiens (= sitiam) et hauriens (= hauriam) exinde.

syc + sys : Dicit ei illa mulier (mulier illa syc) : Domine, da mihi (+ [ut] bibam sys) ex hac aqua, ne fiam sitiens (= sitiam) et veniens (= veniam) hauriens (= haurire) exinde.

syp : Dicit ei mulier illa : Domine, da mihi ex hac aqua, ne iterum sitiam neque fiam veniens (= veniam) hauriens (= haurire) exinde.

geo : Dixit illi mulier illa : Domine, da mihi aquam istam (illam OT), ut non (iam-non OT) sitiam et nec (= neque) veniam hic (= huc) haurire (*verb.* plere) aquam (*om* aquam OT).

Jo 4,16 Dixit ei : I, voca mihi maritum (*verb.* domnum) tuum ...

syc + sys : Dixit ei Iesus (*Dominus noster* sys) : I, voca mihi maritum tuum.

syp : Dicit ei Iesus : I, voca maritum tuum.

geo : Dixit ei Iesus : I (Abi OT) et arcesce (advoca Op) maritum tuum.

Jo 4,17 Dicit (*part. f.*) : Non-existit mihi (= non habeo maritum) ... pulchre dixisti ...

syc + sys : Dicit ei : Non existit mihi maritus ... pulchre dixisti = syp.

geo : Respondit mulier illa et ei-dixit : Non est mihi (mihi-est OT) maritus ... bene dixisti.

Jo 4,18a Quinque nempe fuerunt tibi, et hic ... nempe non est maritus tuus.

syc + sys : Quinque enim (Quia quinque sys) *mariti* fuerunt tibi, et hic qui exsistit tibi (= quem habes) nunc, non est maritus tuus.

syp : Quinque enim mariti fuerunt tibi, et hic qui exsistit tibi (= quem habes) nunc, non est maritus tuus.

geo : Quia quinque mariti mutati sunt tibi (tibi-<positi> fuerunt (= habuisti) OT) et qui nunc tibi-est, non est ille tuus maritus (maritus tuus est OT).

Jo 4,19 Dicit (*part. f.*) ei : Domine, video quod propheta [es] tu.

syc + sys : Dicit ei (+ illa mulier syc) : Domine, video quod (*om* quod syc) propheta [es] tu.

syp : Dicit ei illa mulier : Domine, video quod propheta [es] tu.

geo : Dixit illi (Ei-dixit Tb) mulier illa : Domine, cogito (= puto) quoniam (specto quia OT) propheta es tu.

Jo 4,20 Patres nostri in hoc monte adoraverunt, et vos in Ierusalem dicitis *quae* exsistit (= est) *domus* orationis.

syc + sys : Patres nostri in hoc monte adoraverunt, et vos (+ autem syc) dicitis quod in Ierusalem est *domus* orationis.

syp : Patres nostri in hoc monte adoraverunt, et vos dicitis quod in Ierusalem est locus qui (= ubi) decet adorare.

geo : Patres illi (*om* illi OT) nostri super montem hunc (in monte hoc (+ sed Tb) OT) adorabant, et vos loquimini (= dicitis) quoniam in Ierusalem solum (*om* solum OT) est locus ubi dignum-est (fas-est = oportet OT) adorare.

Jo 4,21 ... Amen dico tibi : Non in hoc monte nec in Ierusalem adorabitis.

syc + sys : Dixit ei Iesus (*Dominus noster* sys) : Mulier, crede mihi quod venit (*part.* = *fut.*) hora, in qua non in hoc monte neque (nec syc) in Ierusalem adorabitis Patrem.

syp : Dicit ei Iesus : Mulier, crede mihi quod venit (*part.* = *fut.*) hora, qua non in hoc monte neque in Ierusalem adorabitis Patrem.

geo : Dixit illi Iesus : Mulier, tu (*om* tu OT) crede mihi, quia venient tempora (venit (*praes.*) tempus OT), quando (ubi (*temp.*) OT) nec in monte hoc nec in-Ierusalem adorabunt (sed adorabunt Tb; adorabitis Op) Patrem.

Jo 4,32a ... quod (= qua) adoratores *veritatis* adorabunt Patrem in spiritu et in veritate.

syc + sys : Sed ecce venit (*part.* = *fut.*) hora et nunc exsistit (= est,) quod (= qua) adoratores veri adorabunt Patrem in spiritu et in veritate.

syp : Sed venit (*part.* = *fut.*) hora et nunc exsistit (= est), quando adoratores veri adorabunt Patrem in spiritu et in veritate.

geo : Veniunt autem tempora (venit (*praes.*) tempus OT) et nunc est, quando (ubi *temp.* OT) veri (+ adoratores OT) adorabunt Patrem spiritu et veritate.

Jo 4,25 Ecce Messias (Christus) venit (*part.* = *fut.*) et quum venit, et omnia nobis *dabit*.

syc + sys : Dicit (+ ei syc) illa mulier : Ecce Messias venit (*part.* = *fut.*) (scio quod Messias venit syc) et quum venit omnia *dabit* (is *exponit* (*part.* = *fut.*) nobis omnia syc).

syp : Dicit ei mulier illa : Scio quod Messias venit (*part.* = *fut.*) et quando venit is docebit nos omnia.

geo : Ei-dixit (Dixit illi Op) mulier illa : Scio (Novi Op; + Domine OT) quia Messias venit (*praes.*), quem dicunt Christum; quando (ubi *temp.* OT) veniet (+ ille OT), ille (*om* ille OT) nuntiabit nobis omne.

Jo 4,26 Dixit (dicit ?) ei : Ego sum qui *loquitur* tecum.

syc + sys : Dixit (dicit ?) ei Iesus (*Dominus noster* sys). Ego sum qui *loquor* tecum.

syp : Dicit ei Iesus : Ego sum qui *loquor* tecum.

geo : Dixit illi Iesus : Ego sum qui *loquor* tibi.

Jo 4,27 ... stupuerunt enim quod cum muliere *stat* (*part.*) et loquitur.

syc + sys : et admirabantur, quod cum muliere *stat et loquitur* (cum muliere loquebatur syc).

syp : et admirabantur quod cum muliere loquitur.

geo : et demirabantur quia mulieri illi loquebatur (cum muliere loquebatur OT).

Jo 4,36b Ut sator etiam (= et) messor gaudeant simul.

syc + sys : Et sator et messor simul gaudebunt = syp.

geo : Ut seminans (= seminator) ille et messor gaudeant in unum. (Ut seminator et messor unaque gaudeant cum illo OT).

Jo 4,42 Dixerunt <sibi> illi : Nón propter verbum tuum credimus in eum, sed propterea quod audivimus doctrinam suam (= eius) et vidimus ... scivimus quod ille-est Messias.

syc (sys Lücke) + syp : Et dicebant uxori illi : Proinde nón propter verbum tuum credimus in eum; nos enim audivimus ex (= ab) eo et scivimus quod vere ille-est vivificator mundi (quod hic-est vere Messias vivificator mundi syp).

geo : Et loquebantur mulieri illi (Mulieri autem illi (*dat.*) loquebantur OT) : Non abhinc (iam-non = non ultra OT) verbo tuo credimus, quia nos a-se (= ipsi) audimus ex (= ab) isto (audivimus illum OT), et scimus quia iste (hic OT) est vere salvator (vivificator OT) regionis (= mundi).

Jo 4,45a ... acceperunt eum Galilaei = syc (sys Lücke) + syp.

geo : exceperunt eum Galilaei illi.

Vers 9a erscheint wieder in der üblichen Verkürzung, ebenso V. 13. Ausserdem finden wir im gleichen V. 13 die freiere Fassung : ex puteo tuo statt ex hac aqua. V. 14 f. liest aber auch Tatian ex hac aqua. V. 20 hat der Harmonietext ausser der abweichenden Wortstellung das sprachlich härtere : quae existit (= est) und V. 21 die straffere Zusammenfassung : non in hoc monte nec in Ierusalem adorabitis. Auch Vers 25 ist sehr verkürzt. Die Erweiterung V. 27 *stat et loquitur* ist auch von den Altsyrern (syc + sys) bezeugt, nicht aber von der Peschitta. V 36b wird die tatianische Wendung ut ... gaudeant (Konsekutivsatz) überspielt von der gemeinsyrischen, echt semitischen Überlieferung, die uns lesen lässt : et sator et messor simul gaudebunt. V. 42 endlich ist wieder ganz frei gestaltet.

94. Emundatio leprosi

(Mt 8,1-4 = Mc 1,40-45 = Lc 5,12-16)

Mt 8,2b *Domine*, si vis potes mundare me = syc (sys Lücke) + syp.

geo : *Domine*, si (si<-igitur> OT voles (= velis), praevalens es (= potes) (potentia-tibi-est OT) emundare me.

[cf. Mc 1,40] sys (syc Lücke) : Si vis potes mundare me = syp.

geo : Quoniam si voles (*Domine*, si<-igitur> voles OT) potentia-tibi-est emundare me.

[cf. Lc 5,12] sys (syc Lücke) : *Domine*, si vis potes mundare me = syp.

geo : *Domine*, si<igitur> voles, potentia-tibi-est *sanare* me.

Mt 8,3a Et extendit manum *suam et* appropinquavit ei (= tetigit eum).

syc + sys + syp : Et extendit manum *suam* Iesus (*Dominus noster* sys) *et* appropinquavit ei (= tetigit eum).

geo : Et tetendit manum (+ *suam* Iesus OT), attigit illum Iesus (*om* Iesus OT).

[cf. Mc 1,41] sys (syc Lücke) ... et extendit manum *suam et* appropinquavit ei (= tetigit eum).

syp : et extendit manum *suam*, appropinquavit ei (= tetigit eum).

geo : tetendit (et tetendit Op; et expandit Tb) manum (+ eius Tb), attigit (et attigit OT) illum.

[cf. Lc 5,13] sys (syc Lücke) : Et perrexit manum *suam*, appropinquavit ei tetigit eum).

syp : Et extendit manum *suam* Iesus, appropinquavit ei (= tetigit eum).

geo : Et expandit manum, attigit (+ illum Iesus OT).

Mt 8,4 ... I, monstra temetipsum (*verb.* animam tuam) *sacerdotibus* et offer *pro purificatione tua*, sicut mandavit Moyses in testimonium eorum *et nemini dicas*.

syc + sys : Et (*om* et sys) dixit ei Iesus (*Dominus noster sys*), *ne forte cui dicas*, sed i, monstra temetipsum *sacerdoti* et offer oblationem sicut mandavit Moyses *ut sit iis* in testimonium (testimonium sys).

syp : Et dixit ei Iesus : Vide, *ne forte cui dicas*, sed i, monstra temetipsum *sacerdotibus* et offer oblationem sicut mandavit Moyses in testimonium eorum.

geo : Dixit illi (Et dixit OT) Iesus : Cave (Vide OT) ne cui (= cuiquam) nunties, sed i (abi OT) et ostende temetipsum (*verb.* caput tuum) *sacerdoti* et sacrifica hostiam tuam (sacrificium tuum OT), quam (quod OT) praecepit Moyses ad-testificationem eorum (= eis).

[cf. Mc 1,44] sys (syc Lücke) : Et dixit : Vide ne forte ... (auch sys Lücke!).

syp : Et dixit ei : Vide ne forte cui dicas, sed i, monstra temetipsum *sacerdotibus* et offer oblationem *pro purificatione tua* sicut mandavit Moyses in testimonium eorum.

geo : Et dixit illi (ei-dixit Tb) : Ne cui nunties (Vide ne-forte quis sciat Tb), sed (ap)age et ostende temetipsum *sacerdoti*, et sacrifica propter emundationem tuam quod (sicut Tb) praecepit (tibi-praecepit Op) Moyses ad-testificationem eorum (= eis).

[cf. Lc 5,14] (sys Lücke) : Et monuit Iesus, ne cui diceret, sed : I, monstra temetipsum *sacerdotibus* et offer *pro purificatione tua* sicut mandavit Moyses, *ut sit iis* in testimonium.

syp : et mandavit ei, *ne cui dicas*, sed i, monstra temetipsum *sacerdotibus* et offer *pro purificatione tua* sicut mandavit Moyses in-testimonium eorum.

geo : Et ipse mandavit illi, ut nemini nuntiaret : Sed abi et ostende temetipsum *sacerdoti* et sacrifica propter emundationem tuam, sicut praecepit Moyses ad-testificationem eorum (= eis).

Bei dem ersten ersten kurzen Versstück (Mt 8,2b parr⁵⁵) kann man naturgemäss nicht entscheiden, ob hier Matthäus-, Markus-oder Lukastext dominieren. Beim zweiten Tatianzitat (Mt 8,3 parr⁵⁵) schneidet Lukas am schlechtesten ab; *manum suam et* ist Semitismus. Der umfangreichste dritte Text (Mt 8,4 parr⁵⁵) scheint dagegen lukanisch bestimmt zu sein : Gegen Matthäus spricht unter anderem *sacerdoti* statt *sacerdotibus*, das freilich die Peschitta auch bringt und vor allem das Fehlen des matthäischen oblationem im Harmonietext. Bei der Markusparallele versagen sich uns leider die Altsyrer (syc + sys), so dass das markinische Plus *pro purificatione tua* sehr schwach ist und gegen das starke lukanische Plus an Gewicht verliert. Die Setzung von : et nemini dicas geht wieder ganz auf das Konto tatianischer Freiheiten.

⁵⁵ parr = Parallelen; par = Parallele.

95. Sanatio ad probaticam piscinam
(Jo 5,1-47)

Jo 5,2 ... Piscina ...

syc (sys Lücke) piscinae = syp.

geo : in ovium-lavatorio.

Jo 5,5 Et exstitit (= fuit) ibi vir, qui triginta et octo annos infirmus (aegrotus) erat.

syc (sys Lücke) : Exstitit ibi vir *unus*, qui triginta et octo annos infirmus (aegrotus) erat.

syp : Exstitit *autem* ibi vir *unus*, qui triginta et octo annos *exstitit in morbo*.

geo : Et ibi fuit *homo* unus (Fuit aliquis (= quidam) ibi *homo* OT), qui octodecim (!) (viginti et octodecim = triginta octo OT) annos degerat in aegrotatione (= morbo) (in languore (= infirmitate) OT).

Jo 5,6b Dixit ei : Vis ut sis sanus (*verb.* firmus) = syc + sys.

syp : Et dixit ei : Vis, ut convalescas.

geo : Dixit (Et dixit OT) illi : Vis ut-forse vivax fias (Visne ut saneris OT).

Jo 5,7 ... Dixit ei : Non-exsistit mihi (= habes) aliquis (= hominem), ut quum commotae-sunt aquae descendere-faciat me; sed donec ego venio alius longe-a (= ante) me descendit (*praes.*).

syc + sys : Dixit ei : Domine, non-exsistit mihi (= habeo) aliquis (= hominem), ut quum commotae-sunt (motae-sunt sys) aquae descendere-faciat (proiciat syc) me *in piscinam*; et (sed sys) donec ego venio alius longe-a (= ante) me descendit (*praes.*).

syp : Respondit ille et dixit : Sane (= utique), Domine, non-exsistit mihi (= habeo) *autem* aliquis (= hominem,) ut quum commotae-sunt aquae proiciat me *in-piscinam*, sed donec ego venio alius longe-a (= ante) me descendit (*praes.*).

geo : Dixit illi aegrotus ille (Respondit infirmus ille OT; + et ei-dixit Tb) : Domine, hominem neminem (= nullum) (non OT) habeo, ut quando aqua haec conquassata-est, et (*om* et Tb) me-in<tro>iecit (= iniecerit) in-lavatorium illud (hoc OT), dum ego titubabam (veniebam OT) alius (alii Op) me citius (anterius me OT) de<orsum>greditur (de<orsum>grediuntur et sanantur Op; de<orsum>it et sanatur Tb).

Jo 5,8 Dixit (dicit?)⁵⁶ ei : Surge, tolle lectum tuum et *i in domum tuam*.

⁵⁶ ܐܝܬܝܢ kann im unvokalisierten Text des Curetonianus und Sinaitic Syriac sowohl dixit wie dicit bedeuten, nur die Peschitta ist, weil vokalisiert, eindeutig; vgl. Anm. 52.

syc + sys : Dixit (dicit?)⁵⁶ ei Iesus (*Dominus noster* sys) : Surge, tolle lectum et *in domum tuam* (et ambula sys).

syp : Dixit ei Iesus : Surge, tolle lectum tuum et ambula.

geo : Dixit illi Iesus : Surge, tolle grabatum tuum et abi (ambula OT).

[cf. Mt 9,6] sys (syc Lücke) : Surge, tolle grabatum tuum et *i in domum tuam* = syp.

geo : Surge, tolle grabatum tuum et abi ad-domum tuam.

[cf. Mc 2,96] syp (syc + sys Lücke) : Surge, tolle grabatum tuum et ambula = geo.

[cf. Lc 5,24b] sys (syc Lücke) : *Dico*, surge, tolle lectum tuum et *in domum tuam*.

syp : Tibi dico, surge, tolle lectum tuum et *i in domum tuam*.

geo : Surge, tolle grabatum tuum et *abi ad-domum tuam*.

Jo 5,11 ... ille qui sanavit me, is dixit mihi : Tolle lectum tuum.

syc + sys : is-qui sanavit me, dixit mihi : Tolle lectum tuum *et ambula*.

syp : ille qui fecit me sanum, ille dixit mihi : Tolle lectum tuum *et ambula*.

geo : qui me-sanavit, ille dixit mihi : Tolle grabatum tuum *et ambula*.

Jo 5,12 Dicunt ei : Quis dixit tibi : Tolle lectum tuum?

syc + sys *om* V. 12.

syp : Interrogaverunt eum : Quis-est ille vir qui dixit tibi : Tolle lectum tuum *et ambula*?

geo : Interrogabant illum (+ Iudaei et ei-dixerunt OT) : Quis est homo ille (*om* homo ille OT) qui dixit tibi : Tolle grabatum tuum et te-verte (et ambula OT).

Jo 5,13 Dixit : Non *scio*; propterea quod *discessit Dominus noster* exinde.

syc + sys : Et ille vir (+ qui sanatus-est syc) non sciebat quis est (= esset), propterea quod *Dominus noster* (is enim Iesus syc) discesserat <sibi> ex uno loco ad alterum ex (= a) densa-turba (propter turbam hominum syc).

syp : Ille autem qui sanatus-est non sciebat quis est (= esset); Iesus enim *recesserat* <sibi> in turba multa quae exstitit (= fuit) in loco illo.

geo : Sanatus autem ille non sciebat (novit OT) quis fuit (est OT), quia Iesus [e]vasit <foras> de tumultu (= turbatione) illo (transconditus-est (= se-abscondit) quia populus fuit OT) in-loco illo.

Jo 5,14 *Post tempus* (= postea) vidit eum et dixit ei : Ecce sanus [es] tu; iterum (= amplius) ne pecces, ne forte necessarius-sit tibi quis.

syc + sys : Póst (Post syc) hoc invenit (invenerat syc) eum *Dominus noster* (Iesus + illum qui sanatus-est syc) in templo et dixit ei : Ecce sanus [es] tu, iterum (= amplius) ne pecces, ne forte fiat (contingat syc) tibi [quod] peius [est] quam id (primum syc).

syp : *Post tempus* (= postea) invenit eum Iesus in templo et dixit ei :

Ecce sanus [es] tu, iterum (= amplius) ne pecces, ne forte fiat tibi quidquam quod peius [est] quam primum.

geo : Post hoc invenit illum Iesus (*om* Iesus Tb) in-templo illo (in templo illo (*om* illo Tb) OT) et ei-dixit (dixit illi OT) : Ecce istic (*om* istic Tb) sanatus-es (vivus factus-es OT); ne iam pecces, ut non (= ne) peius (+ quoddam OT) tibi-sit (fiat) (sit (fiat) tibi OT).

Jo 5,15 Ivit autem ille vir et dixit Iudaeis quod Iesus est ille qui sanavit *me*.
syc + sys : Et ivit ille vir (*om* ille vir syc) et dixit Iudaeis quod Iesus est ille qui sanavit eum (sanavit *me* syc).

syp : Et ivit ille vir et dixit Iudaeis quod Iesus est ille qui sanavit eum.

geo : Abiit homo ille et nuntiavit Iudaeis illis : Quoniam Iesus fuit (est OT) qui sanavit *me*.

Jo 5,17 ... Dixit eis : Pater meus usque ad nunc (= hactenus) *opera facit*, et etiam ego facio.

syc + sys : Is autem Iesus (*Dominus noster* sys) dixit eis : Pater meus usque ad nunc (= hactenus) *opera facit*; propter hoc et (*om* et sys) etiam ego facio.

syp : Is autem Iesus dixit eis : Pater meus usque ad nunc (= hactenus) *facit*; etiam ego facio.

geo : Respondit illis Iesus (Iesus autem respondit et dixit illis OT) : Pater meus usque ad-hoc-tempus (hactenus OT) operatur et ego quoque operor.

Jo 5,18 Iudaei autem propter hoc *persequabantur Salvatorem, non* quod sanabat in sabbato, sed quod Deum »Patrem meum« vocabat et adaequabat semetipsum (*verb.* animam suam) cum Deo.

syc + sys : Iudaei autem propter hoc verbum *quaerebant occidere* eum, *non solum* propterea quod solvebat sabbatum, sed propterea quod Deum »Patrem meum« (Patrem suum sys) vocabat et adaequabat (+ is sys) semetipsum (*verb.* animam suam) cum Deo.

syp : Et propter hoc abundanter quaerebant Iudaei occidere eum, non solum quod solvebat sabbatum, sed etiam super Deum (= de Deo) quod »Pater meus existit (= est)« dicebat et aequabat semetipsum (*verb.* animam suam) cum Deo.

geo : Propter hoc magis quaerebant illum Iudaei illi occidere (quaerebant Iudaei illi occidere Iesum OT), quia non propter sabbatorum solutionem (quia non sabbatum solvebat OT), sed quia ut-patrem suum vindicabat Deum (quia Deum quoque ut-patrem suum dicebat (*verb.* loquebatur) OT) et semetipsum (*verb.* caput suum) aequabat Deo (aequalem faciebat semetipsum Dei Op; semetipsum aequalem faciebat Dei Tb).

Jo 5,22 Pater neminem iudicabit, sed omne iudicium Filio suo dabit =
syc + sys.

syp : Non enim Pater iudicat quemquam, sed omne iudicium dat (*part.* =
fut.) Filio.

geo : Et nec Pater iudicabit quemquam (Nec [amplius] Pater iudicat
neminem (= quemquam) OT), sed iudicium omne (omne iudicium
OT) tradidit (commodavit OT) Filio.

Jo 5,25 ... Veniet hora, etiam (= et) nunc exsistit (= est,) quod (= quā)
etiam mortui audient vocem *Filii hominis* et vivent ...

syc + sys : Amen, amen dico vobis quod venit (*part.* = *fut.*) hora (sys
Lücke, nur noch syc :) et etiam nunc exsistit (= est), quod (= quā)
etiam mortui audient vocem *Filii Dei* et vivent.

syp : Amen, amen dico vobis quod venit (*part.* = *fut.*) hora etiam (= et)
nunc exsistit (= est), quando mortui audient vocem *Filii Dei* et illi
qui audiunt vivent.

geo : Profecto iustum (Amen, amen OT) loquor (= dico) vobis, quia venit
(*praes.*) tempus (= hora) et nunc est, ubi (*temp.*) mortui audient vocem
Filii illius Dei (verba Filii Dei OT); et qui audient, vivent.

Jo 5,26 Quemadmodum Patri exsistit vita (= Pater habet vitam) per se
ipsum (*verb.* in propria persona), sic etiam Filio dedit.

syc (sys Lücke) : Quemadmodum enim Patri exsistit vita per se ipsum
(*verb.* in propria persona), sic dedit etiam Filio ut exsistet (= sit) ei
vita (= habeat vitam) per se ipsum (*verb.* in propria persona) = syp.

geo : Quia sicut Pater habet vitam cum semetipso (*verb.* cum capite suo),
isto-eodem [-modo] tradidit (isto [-modo] quoque commodavit OT)
Filio ut habeat vitam cum semetipso.

Jo 5,27 Potestatem-dedit ei *super iudicium* quia *Filius est hominis*.

syc (sys Lücke) : Et potestatem-dedit ei *super iudicium* quia *Filius est
hominis*.

syp : Et potestatem-dedit ei ut sit *faciens* etiam iudicium (*om* quia ...).

geo : Et potestatem commodavit illi (huic Tb), ut iudicet (ad iudicium
faciendum OT) et (*om* et OT) quia Filius hominis est hic (*om* hic OT).

Jo 5,34a + 36a Ex (= ab) homine non accipio testimonium. (36a) Quia
exsistit mihi (= habeo) testimonium <quod> maius quam Iohannis.

syc (sys Lücke) : Ego *autem* nón ex (= ab) homine accipio testimonium ...
(36a) Exsistit mihi (= habeo) *autem* testimonium <quod> maius
quam Iohannis.

syp : Ego *autem* nón ex (= ab) homine accipio testimonium ... (36) Mihi
autem exsistit mihi (= Ego autem habeo) testimonium <quod>
maius quam Iohannis.

geo : Ego *autem* non ex (= ab) homine accipio testimonium (testimonium

ex (= ab) homine non recipiam OT 1329) ... (36) Ego *autem* habeo testimonium maius Iohanne.

Jo 5,35a Ille lucerna [erat] quae ardebat.

syc (sys Lücke) : Ille lucerna fuit quae ardet et lucet.

syp : Ille lucerna fuit quae splendet et lucet.

geo : Ille fuit lucerna; quae accensa lucebat (lucerna accensa clara OT; lucerna accensa clare 1329).

Jo 5,36b Opera quae facio ea testantur super (= de) me ...

syc (sys Lücke) : Ea opera quae facio testantur super (= de) me = syp.

geo : Eadem (*om* OT) opera quae operor testantur propter me.

Jo 5,45b Ipse-est calumniator vester ...

syc (sys Lücke) : Moyses ille calumniator vester est.

syp : Exsistit (= est) is-qui calumniator vester [est] Moyses ille.

geo : Est qui maledicens est propter vos (Est accusator vester OT) Moyses.

Jo 5,46b *Moses* enim super me scripsit.

syc (sys Lücke) : Is enim super me scripsit.

syp : *Moses* enim super me scripsit.

geo : Quia ille propter me descripsit.

Ein umfangreiches, aber mosaikartiges Stück. Schon gleich in Vers 2 könnte das allein erhaltene Wort piscina als Überschrift gelten. V. 7 ist die Auslassung von in piscinam wieder typisch tatianisch. V. 8 stammt in domum tuam aus dem Matthäus- oder Lukasevangelium und ist über die Harmonie zu den Altsyrern (syc + sys) gekommen; der Sinaisyrrer fügt freilich auch noch et ambula hinzu. V. 11 und 16 unterdrückt die Harmonie das ihr scheinbar unbeliebte et ambula. V. 13 ist von ihr wieder ganz frei gestaltet und zudem im Lektionarston gehalten (Dominus noster!); wie auch im folgenden Vers 14 hinterlässt der Harmonietext auffallenderweise manche Reminiszenzen gerade in der Peschitta. V. 15 findet sich die direkte Rode im Munde des Geheilten auch bei den beiden Altsyrern und in der altgeorgischen Version. V. 17 wird das umständliche opera facere auch von den Altsyrern bezeugt. V. 18 überrascht uns mit der seltsamen Wendung : persequabantur Salvatorem; interessant ist auch die wechselnde Verwendung von Patrem meum bzw. Pater meus est und Patrem suum. V. 22 ist der Gebrauch des Futurums bemerkenswert. V.25 ist die tatianische Bezeichnung Jesu als Menschensohn bei keinem unserer Zeugen zu belegen. Anders ist es V. 27, wo Filius hominis auch von der altgeorgischen Version gebracht wird. Vers 34a + 35a ist ein echtes Mosaikstück, das den übrigen Zeugen in dieser Koppelung unbekannt ist. V. 45b und 46b scheinen in der Harmonie so fest zusammenzugehören, dass der Name Moyses erst V. 46b erscheint, wo er allerdings auch in der Peschitta zu finden ist.

96. Sanatio caeci

(Mc 8,22-26)

Mc 8,25b Videbat enim omnia lucide (= clare).

sys (syc Lücke) *et* videbat omnia lucide (= clare) = syp.

geo : Et spectabat perfecte omne (splendide omnia OT).


Dieses kleinen, einen Wunderbericht abschliessende (enim!) Fragment ist ein Beweis dafür, dass Tatian die nur von Markus überlieferte Perikope benutzt hat.

97. Confessio Simonis Petri

(Mt 16,13-20 = Mc 8,27-30 = Lc 9,18-21)

Mt 16,13b *Quid*⁵⁷ *dicunt super* (= de) *me homines*?syc + sys : *Quid*⁵⁷ *dicunt super* (= de) *me homines* ? (homines super me + quod exsisto (= sum) ego syc), quis est nempe hic Filius hominis?syp : *Quid*⁵⁸ *dicunt homines super* (= de) *me*, quod exsisto (= sum) Filius hominis?

geo : Quid dicunt me (propter me OT) homines, <quoniam> quis sum ego, Filius hominis (homines Filium hominis esse OT)?

[cf. Mc 8,27] sys (syc Lücke) : *Quid*⁵⁷ *dicunt homines super* (= de) *me* quod exsisto (= sum)?syp : *Quid*⁵⁸ *dicunt super* (= de) *me homines* quod exsisto (= sum)?geo : Quid dicunt propter (= de) *me homines* <quoniam> quis sum ego (propter me homines esse Tb; homines propter me esse Op)?[cf. Lc 9,18] syc + sys : *Quid*⁵⁷ *dicunt turba(e)*⁵⁹ *super* (= de) *me* (super me turbae syc) quod exsisto (= sum)?syp : *Quid*⁵⁸ *dicunt super* (= de) *me turbae* quod exsisto (= sum)?geo : Quid dicunt propter (= de) *me esse* (om esse OT)?Mt 16,14 *Dicunt ei* : Sunt (verb. existit) qui dicunt : *Elias* et sunt qui : *Ieremias* et sunt qui : *unus ex prophetis*.syc + sys : *Dicunt ei* (+ discipuli eius syc) : Sunt (verb. existit) qui dicunt quod *Iohannes* est *Baptista*, *alii* dicunt quod *Elias* est, *alii* quod *Ieremias* est, *alii* dicunt quod (om quod syc) *unus ex prophetis* est.syp : *Ii autem dixerunt* : Sunt (verb. existit) qui dicunt *Iohannem Baptistam*, *alii* autem *Eliam*, *alii* *Ieremiam* aut *unum ex prophetis*.⁵⁷  quid?⁵⁸  quis?, seltener quid?⁵⁹ Es fehlen die Pluralpunkte.

geo : Illi autem dixerunt (ei-dixerunt OT) : Quidam dicunt (*om* dicunt OT) Iohannem Baptistam, quidam Eliam et quidam (et alii OT) Ieremiam aut (vel OT) unum ex prophetis.

[cf. Mc 8,28 sys (syc Lücke) : *Dicunt* ei : Sunt qui dicunt quod Iohannes est Baptista et alii dicunt Elias et alii : unus ex prophetis.

syp : Illi autem dixerunt : Iohannes Baptista, et alii : Elias, et alii : unus ex prophetis.

geo : Illi autem responderunt et ei-dixerunt (dixerunt illi (*dat.*) quoniam OT) : Iohannes Baptista, alii : Elias et quidam (alii Op) ; unus ex prophetis.

[cf. Lc 9,19] syc + sys : Et dicunt ei : Sunt qui dicunt quod Iohannes est Baptista, alii dicunt Elias[-est].

syp : Responderunt et dicunt ei : Iohannes Baptista, et alii : Elias, alii autem : propheta unus ex prophetis primis (= prioribus) *surrexit*.

geo : Illi autem responderunt et dixerunt (ei-dixerunt) : Iohannes Baptista, et alii : Elias, et quidam loquebantur (loquuntur OT) : propheta aliquis (= quidam) ex primis surrexit.

Mt 16,16 Simon autem dixit : Tu es Christus Filius Dei vivi.

syc (sys Lücke) : Simon autem dixit : Tu es Christus Filius Dei vivi = syp.

geo : Respondit Simon Petrus et ei-dixit (dixit illi OT) : Tu es Christus Filius Dei vivi.

[cf. Mc 8,29b] sys (syc Lücke) : Dixit ei Cephas : Tu es Christus.

syp : Respondit Simon et dixit ei : Tu es Christus *Filius Dei vivi*.

geo : Respondit illi Petrus (Respondit Petrus OT) et ei-dixit (dixit illi OT) : Tu es Christus.

[cf. Lc 9,20b] syc + sys : Respondit Simon Cephas et dixit ei : Tu es Christus.

syp : Respondit Simon et dixit : Christus Dei.

geo : Respondit Petrus et dixit (ei-dixit OT) : Unctus Dei (tu es Christus Filius Dei Op).

Mt 16,17 Beatus es Simon = syc + syp (sys Lücke).

geo : Beatus es tu Simon.

Mt 16,18 Tu es Cephas et super hanc petram (kepha !) aedificabo ecclesiam meam, et *vetes* inferni (šeōl) non praevallebunt eam.

syc (sys Lücke) : Tu es Cephas et super hanc petram (kepha !) aedificabo ecclesiam meam, et ostia (= portae) inferni (šeōl) non praevallebunt eam.

geo : Tu es petra et super istam (hanc OT) petram exaedificabo ecclesiam meam et portae inferni non [pro]sternent illam.

Mt 16,19 Tibi dabo claves caelorum; et quodcumque⁶⁰ ligabis in terra, erit ligatum in caelis; et quodcumque solves in terra erit solutum in caelis.

⁶⁰ חבם.

syc + syp (sys Lücke) : Tibi dabo claves ostiorum (= portarum) (*om* ostiorum syp) *regni* caelorum; et quidquid⁶¹ ligabis in terra erit ligatum in caelis; et quodcumque⁶⁰ solves in terra erit solutum in caelis.

geo : Et tradam tibi claves regnationis (= regni) caelorum, et quod colligaveris (= ligaveris) super terram, ligatum erit (+ illud OT) in caelis, et quod resolveris super terram, salvatum (= solutum) erit illud (*om* illud OT) in caelis.

Mt 16,20b Ne dicatis quod Christus sum.

syc + syp (sys Lücke) : Ut nemini dicerent super eum quod ipse-est Christus.

geo : Ut nemini nuntiarent (nuntiaret OT) quia (quoniam OT) ille est Iesus (*om* Iesus OT) Christus.

Mt 16,21c Et in die tertia *surgam*.

syc + syp (sys Lücke) : Et in die(m) tertia(m) surgetur.

geo : Et in-tertia die surgere (= resurgere).

Mt 16,22b Absit tibi, Domine *noster*, ex (= ab) hoc (*pl.*).

syc (sys Lücke) : Absit tibi, Domine, ne sit hoc.

syp : Absit tibi, Domine, ut sit tibi hoc.

geo : Levamentum-forte sit (Venia sit OT) tibi, Domine, et ne-forte (= utinam ne) fiat (non erit isto [-modo] (= sic) OT).

[cf. Mc 8,32b] sys (syc Lücke) : Absit tibi.

syp : et coepit increpare eum.

geo : et coepit eum obiurgare.

Mt 16,23 Abi <tibi> post me, satana, quod non *sapivisti* quod Dei [est] sed quod hominum.

syc + syp (sys Lücke) : Abi <tibi> post me, satana, offendiculum es mihi, quod non sapis quod Dei [est] sed quod hominum.

geo : Retrorsum-te-verte (abi OT) ex (= a) me, daemon (satana OT), quia scandalum es mihi (deceptio mihi es OT), quia non consultas (= cogitas) tu (*om* tu OT) [quae] Dei sed [quae] hominum.

[cf. Mc 8,33] sys (syc Lücke) : Abi <tibi> post me, satana, quod non *meditaris* [quod] Dei [est] sed quod hominum = syp.

geo : Retrorsum-te-verte (abi ex (= a) me retrorsum Tb; abi retrorsum (ex (= a) me Op), quia non consultas (= cogitas) tu (*om* tu OT) [quod] Dei sed [quod] hominum.

Schon das Logion Mt 16,13 ist im gewohnten freien Stil gekürzt wiedergegeben, dem der Wortlaut der Altsyrer am meisten zu entsprechen scheint. Bei der Markusparallele (8,27) hat nur der (natürlich vollständige) Peschitta-text die tatianische Wortfolge : dicunt super me homines. Die Lukasparallele

⁶¹ כל מה ש.

(9,18) kommt schon wegen *turbæ* nicht ernstlich in Frage. — In der Jüngerantwort Mt 16,14 wird im Text der Harmonie Johannes der Täufer nicht mitaufgezählt im Gegensatz zur geschlossenen altsyrischen Überlieferung. So lässt sich nicht ausmachen, ob matthäischer oder markinischer Text hier die Vorlage für Tatian war. Lukas scheidet zumindest bei den Altsyrern aus, weil sie die Angabe *unus ex prophetis* nicht kennen. — Der Zusatz *Filius Dei vivi* (Mt 16,16) ist der Markus - und Lukasparallele unbekannt; auch *tu es Christus* (Mc 8,29) und die indirekte Aussage *Unctum (= Christum) Dei* bei Lukas (9,20b) sind ja ein vollgültiges Petrusbekenntnis. Dass aber die Peschitta selbst an der Markusstelle: *Tu es Christus* erweitert mit *Filius Dei vivi*, ist nach Lage der Dinge nicht ursprünglich, sondern Harmonieeinfluss! — Schade, dass Mt 16,17 von der Seligpreisung des Herrn nur die beiden ersten syrischen Worte unbedingt echt tatianisch sind! — Besser steht es mit der Verheissung an Petrus (Mt 16,18-19). Vers 18 fällt *vectes* (Riegel) statt *portae* auf. Vers 19 ist in der Harmonie von Schlüsseln *der Pforten* des Himmelreiches jedoch keine Rede wie im Text des Curetonianus und der Peschitta. — Mt 16,20b setzen die Paralleltexte (Mc 8,30 und Lc 9,21) wieder ein; sie zeigen aber keine Berührung mit dem Tatiantext und seiner singulären Ausdrucksweise. — Mt 16,21c wird in der Harmonie die direkte Rede im Gegensatz zu unseren Zeugen wie schon V.20b beibehalten. Die Parallelen Mc 8,31 und Lc 9,22 ändern an diesem Ergebnis nichts. — Mt 6,22b wird die knappe Fassung der Harmonie (*ab hoc*) von keinem Zeugen geteilt, auch an der Markusparallele nicht, die überhaupt keine direkte Rede kennt. — Mt 16,23 weiss der Tatiantext ebenso wenig von *offendiculum es mihi* wie die Markusparallele (8,33); haben wir hier eine von allen unabhängige Ausdrucksweise Tatians vor uns oder benutzt er hier das Markusevangelium?

98. Transfiguratio Domini

(Mt 17,1-9 = Mc 9,2-10 = Lc 9,28-36)

Mt 17,1 *Póst sex dies duxit ...*

syc (sys Lücke) : *Post sex dies duxit.*

syp : *Et post sex dies duxit.*

geo : *Et post sextum diem (sex dies OT 1329) adduxit.*

[cf. Mc 9,2a] syc (sys Lücke) : *Et póst sex dies adduxit.*

syp : *Et post sex dies duxit.*

geo : *Et post sex dies adduxit.*

Mt 17,2 *Mutatus-est vultus (προσωπον) eius.*

syc (sys Lücke) : *Et mutatus-est aspectus faciei eius ante-oculos eorum*

et illuminatus-est vultus (προσωπον) eius.

syp : Et mutatus-est Iesus ante eos et illuxit *vultus* (προσωπον) eius.

geo : Et mutatus-est coram eis (coram illis + ad alium colorem (= in aliam formam) OT 1329), et exsplenduit (splendebat 1329) os (= facies) eius

[cf. Mc 9,2b] sys (syc Lücke) : Et mutatus-est ante eos et resplenduit.

syp : Et mutatus-est ante oculos eorum.

geo : Et alterius coloris (= alterius formae) factus-est coram eis. (Et mutatus-est coram illis ad-alium colorem Tb. Et mutatus-est ad-alium colorem coram illis Op).

Mt 17,3 *Visi-sunt* Moyses et Elias dum loquuntur (= loquentes) cum eo.

syc (sys Lücke) : Et visus-est eis Moyses et Elias dum loquuntur cum eo.

syp : Et *visi-sunt* eis Moyses et Elias dum loquuntur cum eo.

geo : Et [con]festim (*om* [con]festim OT 1329) ostensi-sunt illis Moyses et Elias et loquebantur illi (*dat.*) (consultabant illi (*dat.*) 1329; consultabant-cum illis OT).

[cf. Mc 9,4] sys (syc Lücke) : Et *visi-sunt* eis Moyses et Elias dum loquuntur cum eo.

syp : Et *visi-sunt* eis Elias et Moyses dum loquuntur cum Iesu.

geo : Et ostensus-est illi (ostensi-sunt illis OT) Elias una-cum (cum OT) Moysse, steterunt et loquebantur cum Iesu (et fuerunt cum Iesu et (*om* et Tb) consultabant cum eo OT).

Mt 17,4b Si vis, Domine, faciamus hic⁶² tria tabernacula ... Moysis (= : Moyses?) et Elias.

syc (sys Lücke) : Si vis, faciamus hic⁶³ tria tabernacula, tibi unum et Moysi unum et Eliae unum.

syp : Et si vis, faciamus hic⁶² tria tabernacula, unum tibi et unum Moysi et unum Eliae.

geo : Et si vis (*om* et si vis OT; *om* et si 1329), operabimur (= faciamus) hic tria tabernacula, tibi unum et Moysi unum et Eliae unum (unum tibi et (*om* et 1329) unum Moysi et unum Eliae OT 1329).

Mc 9,6 Non sciebat quid *diceret*.

sys (syc Lücke) : Et non sciebat quid *diceret*.

syp : Non autem sciebat quid *diceret*.

geo : Quia non sciebat (noverat OT), quid-forse responderet.

[cf. Lc 9,32c] syc + sys : Et non sciebat quid *diceret*.

syp : Et non sciebat quid dicat (*verb.* dicens).

geo : Quia non noverat quid loquebatur (= loqueretur).

Mt 17,5b Hic [est] Filius meus dilectus ... hunc audite.

⁶² נֶחֱמָה.

⁶³ נֶחֱמָה.

syc (sys Lücke) : Hic est Filius meus *et* dilectus ... hunc audite.

syp : Hic est Filius meus dilectus ... hunc audite.

geo : Hic est Filius meus dilectus ... audite istum (istum audite OT 1329).

[cf. Mc 9,7b] sys (syc Lücke) : Hic est Filius meus dilectus, eum audite.

syp : Hic [est] Filius meus dilectus, eum audite.

geo : Hic est Filius meus dilectus, audite eum (istum OT).

[cf. Lc 9,35b] syc + sys : Hic est (-est sys) Filius meus electus *et* dilectus (Filius meus electus sys), eum audite.

syp : Hic-est Filius meus dilectus, eum audite.

geo : Hic est [Filius] meus dilectus, hunc audite.

Mt 17,9 Et dum descendunt e(= de) monte, mandabat eis : *Aperte* (*verb.* ante oculum) nemini dicatis *aliquid* (= quicquam) donec surget Filius hominis ex (= a) mortuis.

syc (sys Lücke) : Et dum descendunt e (= de) monte, mandabat eis Iesus et dixit eis : Ne forte cui dicatis *visionem*, donec Filius hominis surgat *éx*⁶⁴ mortuis.

syp : Et dum descendunt e(= de) monte, mandavit eis Iesus et dixit eis : *Aperte* nemini dicatis *visionem* hanc, donec surgat Filius hominis e(= a) mortuis.

geo : Et ut (cum OT) descendebant illi illinc de-monte, mandavit illis Iesus et eis-dixit: Nemini nuntietis visum (= visionem) illum(visionem hanc OT), donique (donec OT) Filius hominis a-mortuis surrexit.

Die Perikope beginnt wieder mit einem kurzen Fragment (Mt 17,1), das aber anscheinend nichts mit der Markusparallele (9,2) zu tun hat. — Mt 17,2 wird wieder straff zusammengezogen; auch hier lässt sich deshalb über eine Verwandtschaft mit Markus nichts ausmachen. — Auch Mt 17,3 bietet die Harmonie nur den notwendigsten Text; die Übereinstimmung mit dem Sinaisyrer an der Parallelstelle Mc 9,4 ist wohl so zu erklären, dass syc hier unter Harmonieeinfluss aus Matthäus steht. — Mt 17,4b ist mit dem kurzen Tatianzitat nicht viel anzufangen; die beiden letzten syrischen Worte Moysis (!) und Elias (!) sind bestimmt nicht richtig überliefert. Die Markus- und Lukasparallele zeigen keine Berührungspunkte. — Um so überraschender ist das nächste Zitat; es kann sowohl aus Mc 9,6 wie aus Lc 9,33 stammen, aber nicht aus Matthäus. Nach den syrischen Zeugen ist freilich der Ursprung aus Markus wahrscheinlicher. — Das Fragment Mt 17,5b könnte man ohne weiteres auch Markus (9,7b) zugute schreiben, wenn wir uns nicht auch hier von der immer freien Gestaltung der Zitate durch Tatian doch zu Matthäus zurückführen lassen. — Die letzte Stelle Mt 17,9 enthält wieder genug tatianische Freiheiten, die den Peschittatext nicht unbeeinflusst gelassen haben.

⁶⁴ ܥܡܐ.

99. Sanatio pueri daemoniaci

(Mt 17,14-21 = Mc 9,14-20,25-29 = Lc 9,37-43a)

Mt 17,16b Non potuerunt sanare eum.

syc + sys : Et non potuerunt sanare eum = syp.

geo : Et non praevaluerunt (= potuerunt) sanare eum.

[cf. Mc 9,18c sys (sys Lücke) : et non potuerunt = syp.

geo : et non praevaluerunt (= potuerunt) (+ *sanare eum* Tb).[cf. Lc 9,40b] syc + sys : et non potuerunt *sanare* eum et egredi-facere eum
(potuerunt adiuvare eum : *om* et egredi-eum sys).

syp : et non potuerunt.

geo : et non praevaluerunt (= potuerunt).

Mt 17,17a O generatio *perversa* ! Quousque ero apud vos *et* sustinebo vos ?syc + sys : O (eheu syc) generatio distorta et sine fide ! Quousque ero
apud vos *et* sustinebo vos ?syp : Eheu, generatio incredula et *perversa* ! Quousque ero cum vobis
et quousque sustinebo vos ?geo : O generatio incredula et *perversa* ! Usquequo (Quousque OT 1329)
vobiscum ero, usquequo (quousque OT 1329) sustinebo vos ?[cf. Mc 9,19b] sys (syc Lücke) : Eheu, generatio incredula ! Quousque ero
apud vos *et* sustinebo vos ?syp : Eheu, generatio incredula ! Quousque ero apud vos *et* quousque
sustinebo vos ?geo : O generatio incredula (Generatio incredula : *om* o OT) ! Quousque
vobiscum ero (ero vobiscum (+ quousque sustinebo vos Tb) OT) ?[cf. Lc 9,41b] syc + sys : Eheu, generatio *perversa* *et* (*om* *et* sys) sine fide
(incredula sys) ! Quousque ero apud vos *et* sustinebo vos ?syp : Eheu, generatio incredula *et perversa* ! Usquequo ero apud vos *et*
sustinebo vos ?geo : O generatio *perversa* ! Quousque ero vobiscum *et* sustinebo vos ?Mt 17,19b Quare nos non *sanavimus* eum ?syc + sys : Cur non potuimus (+ nos sys) egredi-facere eum (*sanare*
eum sys) ?syp : Cur nos non potuimus *sanare* eum ?geo : Nos, cur non potuimus (Quare nos non praevaluimus (= potuimus)
OT) depellere (expellere Tb; eripere Op) eum (illum OT) ?

[cf. Mc 9,28] sys : Cur non possumus nos egredi-facere eum ?

syp : Cur nos non potuimus egredi-facere eum ?

geo : Cur (Quare OT) non potuimus (praevaluimus = potuimus OT)
illum (istum Op) depellere (= eicere) (*sanare* Tb; expellere Op).

Mt 17,20 Propter pusillitatem fidei vestrae. Si erit in vobis fides sicut granum sinapis, dicetis monti : transi et recedet *ante vos*.

syc + sys : Propter pusillitatem fidei vestrae (Propterea quod non exsistit (= est) vobis fides sys); amen enim dico vobis : Si erit (Quod-si fuerit sys) in vobis fides sicut granum sinapis, dicetis (dixeritis autem sys) monti *huic*, ut recedat exinde (: transi : *om* ut ... exinde sys) et recedet.

syp : Propter non-fidem vestram; amen enim dico vobis : Si erit in vobis fides sicut granum sinapis, dicetis monti *huic* : Recede exinde, et recedet.

geo : Propter modicam-fidem vestram (Modicā-fide vestra OT), quia (*om* quia OT) profecto (amen OT) loquor vobis, si (si-igitur OT) habebitis fidem sinapis grani tantum (sicut granum sinapis OT), dicetis monti *huic* : Mutare hinc (transmutare : *om* hinc OT), et ibi mutabitur (illic et transmutabitur OT).

Mc 11,24⁶⁵ ... Et *quidquid petetis* Deum *in oratione* et credetis, *dabitur* vobis.

sys (syc Lücke) : Propter hoc dico vobis : Quidquid *petitis* et creditis quod [ac]cipitis, erit vobis.

syp : Propter hoc dico vobis : Quidquid *oratis et petitis*, credite quod accipitis et erit vobis.

geo : Propter hoc (Amen Tb) loquor vobis : Omne quod *in oratione* petitis, credite quoniam (quia Op) recipietis et erit vobis.

[cf. Mt 21,22] syc + sys : Et *quidquid* (Et omne id-quod sys) *petetis in oratione* et credetis, accipietis; syp = syc.

geo : Et omne quod[cum]que petieritis in adoratione (quantum petetis *in oratione* OT) cum-fide, *commodabitur* (= dabitur) (erit OT) vobis.

Mt 17,16b dominiert der Matthäuseinfluss. Auffällig bleibt Mc 9,18c das Plus sanare eum im altgeorgischen Tbethi - Evangelium und Lc 9,40b das gleiche Plus beim Curetonianus; in beiden Fällen handelt es sich um Harmonismen. — Das nächste nach tatianischer Weise gekürzte Zitat ist wohl trotz Lc 9,41 eher Mt 17,17a entlehnt; es findet seine beste Entsprechung daselbst in der Peschitta und ebenso Lc 9,41 in der gesamten altsyrischen Überlieferung. — Auch Mt 17,19b ist im Vergleich mit dem üblichen Bibeltext sehr vereinfacht (sanavimus eum); wieder bringt nur Sinaisyryer und Peschitta das gleiche sanare, und an der Markusparallelstelle 9,28 bezeugt das Tbethi- Tetraevangelium die alte syrische Tradition. — Unter Auslassung der einführenden Worte erscheint dann das Logion Mt 17,20, auch sonst verkürzt und am Schluss wirksam abgewandelt : *ante vos*. — Der folgende offenbar versprengte Herrenspruch berührt sich wieder mehr mit Mt 21,22 als mit der von Ortiz angegebenen Stelle Mc 11,24.

⁶⁵ Vgl. Ortiz de Urbina a.a.O., S. 251.

100. Fides patris pueri daemoniaci
(Mc 9,21-24)

Mc 9,24b Credo, Domine, adiuua *fidem meam modicam*!

sys (syc Lücke) : Credo, Domine, adiuua *defectum meum*!

syp : Credo, Domine, adiuua *defectum fidei meae*!

geo : Credo (+ Domine Tb), mihi-iuua incredulitatem (mihi-adiuua incredulitatem meam OT)!

Mc 9,25b Mando, *spiritus* mute, exi ex (= ab) eo; et amplius ne intres in eum!

sys (syc Lücke) : Increpavit illum *spiritum* et dixit ei : Tibi mando et amplius ne intres in eum.

syp : Increpavit illum spiritum immundum et dixit ei : *Spiritus mute* non loquens, ego mando tibi, exi ex (= ab) eo.

geo : Comminatus-est (+ Iesus Tb) spiritui illi et ei-dixit ; Tibi loquor (*om* tibi loquor OT) elingui (+ isti Tb) et surdo spiritui, ego praecipio egredere (exi Tb; exire Op) ex isto, et ne-iam intres ad-istum.

Anscheinend hat Tatian die Rolle des Vaters als Beispiel gesondert herausgestellt, nicht im Zusammenhang mit der vorigen Perikope. Sein Glaubensbekenntnis (Mc 9,24b) erschien ihm für den Gemeindegottesdienst ebenso wichtig wie das Machtwort des Herrn an den Dämon (Mc 9,25b), beides natürlich von ihm sprachlich geändert!

101. Secunda annuntiatio passionis
(Mt 17,22-23 = Mc 9,30-32 = Lc 9,43b-45)

Mt 17,23 In (= post) tres dies, *dixit*, surgo (*part.* = *fut.*).

syc + sys : Et post tres dies (die tertia syc) surgam.

syp : Et die tertia surgam.

geo : Et in-tertia die surrecturus est (surget OT).

Nur die (2.) Ankündigung der Auferstehung ist in Tatians Harmonie erhalten geblieben!

102. De tributo pendendo
(Mt 17,24-27)

Mt 17,25 ... Praevenit eum et dixit ei : Reges terrae, ex (= a) quo [ac]-cipiunt tributum et censum (*verb.* capitationem), ex (= a) filiis suis aut ex (= ab) *extraneis*?

syc + sys : Praevenit eum Iesus et dixit ei : Quid videtur (complacet sys) tibi, Simon? Reges terrae, ex (= a) quo colligunt (*verb.* eligunt) tributum et censum, ex (= a) filiis suis aut ex (= ab) *extraneis*?

syp : Praevenit eum Iesus et dixit ei : Quid videtur tibi, Simon? Reges terrae ex (= a) quo [*ac*]cipiunt tributum et censum, ex (= a) filiis suis aut ex (= ab) *extraneis*?

geo : Praevenit illos (eos-praevenit OT) Iesus et ei-dixit (+ Petro OT) : Quid cogitas tu, Simon? Reges terrae, ex (= a) quibus recipiunt (accipiunt OT) tributum aut <si> (*om* <si> OT) censum (+ eorum = suum Op), ex (= a) liberis (= filiis) aut ex (= ab) alienis?

Mt 17,27 Ne autem *laedas* eos, i, proice rete in mare (*verb.* in mari) ... staterem ... *da eis ergo sicut extraneis*.

syc + sys : Ne autem scandalizes eos, i in (= ad) mare et proice hamum⁶⁶ (+ i, proice hamum⁶⁶ in mare (*verb.* in mari) sys) et piscem primum qui ascendit (*part.*), [*ac*]cipe, aperi os eius et invenies ibi staterem; [*ac*]cipe eum et da eum (staterem; *da eis* sys) pro me et pro te.

syp : Ne autem scandalizes eos, i in (= ad) mare et proice hamum⁶⁷, et piscis primus qui ascendit (*part.*), aperi os eius et invenies staterem; illum [*ac*]cipe et da pro me et pro te.

geo : Sed ut (Ut autem OT) non (= ne) scandalizetis (scandalizemus OT) illos, i in-mare (abi ad-mare OT) et <intro>icite (in<tro>ice OT) hamum; et [eum] qui primus evaderit piscis, recipe (= tolle), et pande (= aperi) (ei-pande OT) os eius, et invenies in illo pondus (= staterem) : recipe illum et trade (= da) illis pro me et pro te (propter me et propter te Op; propter te et propter me Tb).

Wie so oft ist auch das Logion Mt 17,25 verkürzt. Aber noch grösser ist die Abweichung des Harmonietextes Mt 17,27, schon wegen seiner Unvollständigkeit. Zudem verdrängt das Stichwort *extraneus* aus V.25 hier das persönliche pro me et pro te.

103. De matrimonio et virginitate

(Mt 19,3-12 = Mc 10,2-12)

Mt 19,3 Venerunt *interrogantes eum* : Si (= num) licitum [-est] viro dimittere⁶⁸ (*verb.* solvere) mulierem suam?

syc + sys : Et appropinquaverunt ad eum (ei sys) *Pharisaei* et tentabant eum et dicebant (dicunt sys) : Si (= num) licitum [-est] viro ut dimittat (*verb.* solvat)⁶⁸ mulierem suam *propter* (*verb.* super) *omnem causam*?

syp : Et appropinquaverunt ad eum et tentabant eum et dicunt : Si (= num) licitum [-est] alicui (= homini) ut dimittat (*verb.* solvat)⁶⁸ uxorem suam *propter omnem causam*?

⁶⁶ *נחמ*.

⁶⁷ *נחמ*.

⁶⁸ *נחמ*.

geo : Et (Tunc OT) accesserunt illi (*dat.* = ad illum) Pharisei, tentabant eum et loquebantur : Si fas est alicui (Si-igitur fas est homini OT) dimittere uxorem suam omni causā (propter omnem culpam (= causam) OT).

[cf. Mc 10,2] sys (syc Lücke) : Et *interrogabant eum* dum tentant eum : Si (= num) licitum [-est] viro, ut dimittat⁶⁹ mulierem suam ?

syp : Et appropinquaverunt Pharisei tentantes eum et *interrogantes* : Si (= num) licitum [-est] viro, ut dimittat⁶⁹ mulierem suam ?

geo : Et accesserunt illi (*dat.*) Pharisei (Pharisei autem illi (*dat.*) accesserunt (*om* accesserunt Op) OT) et (*om* et Op) interrogabant illum : Si (Si-igitur OT) fas est marito (homini OT) uxorem (+ suam OT) relinquere (dimittere OT) ?

Mc 10,4a Et coeperunt dicere : Moyses persuasit (= permisit) nobis.

sys (syc Lücke) : Dicunt ei : Moyses persuasit (= permisit) nobis.

syp : Ii autem dicunt : Moyses persuasit (= permisit) nobis.

geo : Illi autem ei-dixerunt (dixerunt Op) : Quid (Quomodo OT) mandavit vobis Moyses ?

Mt 19,8 Moyses propter duritiam cordium vestrorum persuasit (= permisit) vobis ; a principio autem non fuit sic.

syc + sys : Dixit eis : Moyses propter duritiam cordium vestrorum <is> persuasit (= permisit) vobis, ut dimittantur (*verb.* solvantur) mulieres vestrae ; a principio autem non fuit sic.

syp : Dixit eis : Moyses *contra* duritiam cordis vestri persuasit (= permisit) vobis, ut dimittatis mulieres vestras ; a principio non fuit sic.

geo : Dixit illis : (Respondit Iesus et dixit : Quia OT) Moyses propter cordis-duritiam vestram vobis praecepit (praecepit vobis Tb) relinquere (dimittere OT) uxores vestras : ab initio (in-initio OT) autem non isto[modo] (= sic) fuit.

Mt 19,11 Nón quilibet (= omnis homo) capax[-est] ei (= ad id), sed is-cui datum [est].

syc + sys : Dixit eis Iesus (*om* Iesus sys) : Nón quilibet (= omnis homo) capax[-est] [ad] verbum hoc, sed ii quibus datum [est] a Deo (*om* a Deo sys).

syp : Ille autem dixit eis : Non quilibet (= omnis homo) capax[-est] [ad] hoc verbum, sed is-cui datum [est].

geo : Ille autem dixit illis (Dixit illis Iesus OT) : Non omnes continent (continebunt OT) verbum hoc (istud Tb), sed quibus commodatum (traditum (= datum) OT) est.

Der erste stark gekürzte Vers soll nach Ortiz auf Mt 19,3 aufgebaut sein, hat aber noch engere Beziehungen zur Markusparallele (10,2), wo der

Sinaisyrrer und die Peschitta interrogare bzw. interrogantes und ebenfalls propter omnem causam (= quacumque ex causa) nicht kennen, und der Sinaisyrrer dazu auch nicht Pharisei bringt. — Der nächste Vers geht jedenfalls trotz seiner freien Form auf Markus (10,4) zurück, da Matthäus ihn nebst dem folgenden unterschlägt. — Zu Mt 19,8 ist abgesehen von der freien Wiedergabe durch Tatian nichts zu sagen; dasselbe gilt von Mt 19,11. Zu beiden Versen gibt es keine Markusparallele.

104. Parabola ovis perditae et drachmae amissae
(Lc 15,1-10)

Lc 15,4 Quis ex vobis cui exsistit (= qui habet) ... et [ab]errat ex (= ab) eo ovis una non dimittit (*part.*) nonaginta et novem in deserto et venit (*part.*) quaerens illam quae [ab]erravit donec inveniet eam?

syc + sys : Quis ex vobis cui exsistit (= qui habet) centum oves et *peribit* una ex eis, non dimittit nonaginta et novem in deserto et it quaerens illam quae periit donec inveniet eam?

syp : Quis ex vobis *vir* cui exsistit (= qui habet) centum oves et ei *peribit* una ex eis, non dimittit nonaginta et novem in deserto et it quaerens illam quae periit, donec inveniet eam?

geo : Cui ex vobis homini (*om* homini Op) exstabit (= Quis ex vobis homo habebit) centum oves, et ei- *peribit* una ex illis, nonne relinquetne nonaginta novem illas super desertum et abibit propter *perditam* illam, donique (donec OT) inveniet illam?

[cf. Mt 18,12b] syc + sys : et [ab]errabit una ex eis, non (et non sys) dimittit nonaginta et novem *in monte* et it quaerens illam quae periit? = syp.

geo : et *deerraverit* una ex illis, nonne relinquet (relinquetne OT) nonaginta novem illas super montem (in montibus foris Tb; in montibus Op) et ibit (abibit OT) et quaeret (proquiret OT) *deerratam* illam?

Lc 15,5 Et quum invenit (*perf.*), *gaudet in ea* (= super eam) *magis quam* [*super*] *eas nonaginta et novem quae non* [ab]erraverunt.

syc + sys : Et quum invenit eam, ponit (tollit sys) eam super humerum suum (humeros suos)⁷⁰ et *gaudet*.

syp : Et quum invenit eam, *gaudet* et tollit super humeros suos.

geo : Et cum inveniet illam, sedere-faciet (= imponet) super humeros suos *cum gaudio*.

[cf. Mt 18,13] syc + sys : Et quum invenit eam, amen dico vobis, *gaudet in ea* (= super eam) *magis quam* [*super*] *eas* (*has sys*) *nonaginta et novem quae non* [ab]erraverunt.

⁷⁰ Die diakritischen Punkte zur Bezeichnung des Plurals fehlen.

syg : Et si inveniet eam, amen dico vobis : *gaudet in ea* (= super eam) *magis quam* [super] *nonaginta et novem quae non* [ab]erraverunt.

geo : Et erit si (Et quando OT) inveniet illam, profecto (amen OT) loquor vobis quia (om quia OT) *gaudet super illam magis* (magis gaudet super illam OT) *quam* quid[em] (om quid[em] OT) [super] *nonaginta novem illas quae non deerraverint* (deerraverant OT).

Lc 5,6c Ovem quae periit.

syg + sys : Ovem meam quae perdita fuit = syg.

geo : Ovem meam perditam.

Lc 15,7 ... Erit gaudium in caelo super unum peccatorem qui convertetur magis quam super nonaginta et novem iustos qui non ...

syg + sys : Dico vobis autem (om autem sys) : Sic erit gaudium in caelo super unum peccatorem qui convertitur (*part.*) magis quam [super] (convertitur aut super sys) nonaginta et novem iustos qui non necesse habent conversionem.

syg : Dico vobis : Sic erit gaudium in caelo super unum peccatorem qui convertitur aut super nonaginta et novem iustos quibus non necessaria est conversio.

geo : Loquor vobis, hoc-modo (= ita) erit gaudium in caelis super (propter OT) unum peccatorem qui paenitentiam- egerit quam (+ adhuc OT) [super] nonaginta novem illos (om illos OT) iustos, quibus non necesse est paenitentia.

Lc 15,8 Quanam est mulier quae habet (*verb.* cui exsistit) decem drachmas⁷¹ et perdet unam ex eis *et* non accendit lucernam et verrit domum et quaerit drachmam⁷¹ suam quam *perdidit*?

syg + sys : Aut quanam est mulier, quae habet (*verb.* cui exsistit) decem drachmas⁷¹ et perdet unam ex eis, non accendit lucernam et colligit (verrit sys) domum et quaerit eam sollicite (diligenter sys), donec inveniet eam?

syg : Aut quanam est mulier quae habet (*verb.* cui exsistit) decem drachmas⁷¹ et perdet unam ex eis, *et* non accendit lucernam et verrit domum et quaerit eam sollicite donec inveniat eam?

geo : Vel mulier, quae habebit (habebat OT) drachmas (drachmam Op) decem (om Op) <et> (om et OT) quod est (om quod est Tb) stater (decem stateres Tb), *quae perdiderit* drachmam unam (*et perdiderit* unum staterem OT)?

Lc 15,10 ... *Angeli gaudent* (*part.* = *fut.*) in uno peccatore (= super unum peccatorem) si ...

syg + sys : Dico vobis (om vobis sys) : Sic *erit gaudium coram omnibus Angelis* Dei super unum peccatorem qui convertitur.

⁷¹ 𐤀𐤏𐤁 akk. zuzu.

syp : Dico vobis : Sic erit gaudium coram Angelis Dei super unum peccatorem qui convertitur.

geo : Loquor vobis, hoc-modo (= ita) erit gaudium coram Angelis Dei super unum peccatorem, qui paenitentiam-egerit.

Lc 15,4 zeigt in der Harmonie wieder eine Kürzung bis an die Grenze des noch Verständlichen. Die offensichtliche Berührung mit dem zweiten Versteil der Matthäusparallele (18,12b) war nicht sehr ergiebig, ausgenommen vielleicht das gemeinsam gewordene [ab]errare statt perire. — Lc 15,5 erscheint bei Tatian gekürzt und erweitert zugleich : der erweiterte Schluss ist der hier massgeblichen Parallelstelle Mt 18,13 entnommen. — Im Verssplitter Lc 15,6 ist 'erbā nach einhelliger syrischen Bezeugung Akkusativ (ovem) und nicht Nominativ (ovis). — Lc 15,7 sind wieder die einleitenden Worte fortgefallen oder nicht erhalten; und ebenso bricht der Vers unvermittelt ab. Was übrig blieb, entspricht am meisten dem Text des Sinaisyrers und der Peschitta. — Auch Lc 15,8 geht es nicht ohne Änderungen; freilich findet sich der abweichende Versschluss in etwa bei den Altgeorgiern. — Lc 15,10 ist nur fragmentarisch erhalten und zeigt in seiner vereinfachenden Form echt tatianischen Stil.

105. Parabola filii prodigi (Lc 15,11-32)

Lc 15,13 Et cum dissipavit <eas> opes suas ... filius eius minor.

syc + sys : filius eius minor ... et ibi dissipavit possessionem suam = syp.

geo : iunior ille filius ... dispersit (= dissipavit) fructum (+ illum OT) eius.

Lc 15,18.21 ... peccavimus⁷² ...

sys + syc : peccavi = syp + geo.

Lc 15,24 Filius meus hic mortuus fuit et vixit, et perditus fuit et inventus-est.

syc + sys : Hic filius meus mortuus fuit et vixit, et perditus fuit et inventus-est = syp.

geo : Quia hic filius meus mortuus fuit et vixit (revixit 844 Op; revivificatus-est Tb; et OT), perditus fuit (= perierat) et inventus-est.

Lc 15,32 Gaudere iustum fuit, quia frater tuus mortuus fuit et vixit.

syc + sys : Delectari autem et gaudere debuit (debuit et gaudere sys) quia hic frater tuus mortuus fuit et vixit, et perditus fuit et inventus-est.

syp : Delectari autem debuit nobis et gaudere, quia hic frater tuus mortuus fuit et vixit, et perditus fuit et inventus-est.

⁷² Ist ܡܠܝܚܐ (peccavimus) eine Verschreibung von ܡܠܝܚܐ (peccavi) ?

geo : Sed ad-delectandum et ad-gaudium (Nunc autem hilaritas et gaudium OT) fas-est (= oportet), quia frater hic tuus mortuus fuit et revixit (revivificatus-est Tb), perditus fuit et inventus-est.

Lc 15,13 zeigt trotz seines fragmentarischen Charakters wieder typisch tatianische Umstellung und Zusammenfassung. — Das nächste Fragment ist ein einziges Wort, das offenbar auch noch verschrieben ist⁷² und in einmütigem Zeugnis als peccavi V. 18 und V. 21 vorkommt. — V. 24 stimmt mit einer einzigen Umstellung (von hic am Anfang) haargenau mit der altsyrischen Version überein. — V.32 ist in der Harmonie wieder gekürzt wiedergegeben.

106. Parabola villici iniqui (Lc 16,1-13)

Lc 16,9 Facite vobis amicos (*verb.* amatores) ex (= de) mammona hac iniquitatis, ut quum defecit accipiat (= recipiat) vos in tabernaculis suis aeternis.

syc + sys : Et (+ etiam sys) dico vobis : Facite vobis amicos (*verb.* amatores) ex (= de) mammona hac (*om* hac sys) iniquitatis, ut quum defecit accipient (= recipiant) vos in tabernaculis suis aeternis.

syp : Et etiam dico vobis : Facite vobis amicos (*verb.* amatores) ex (= de) mammona hac iniquitatis, ut quum defecit accipiant (= recipiant) vos in tabernaculis suis aeternis.

geo : Et ego vobis loquor (loquor vobis Tb) : Facite (Ponite OT) vobismetipsis amicos ex pretio (pro mammona Op; ex mammona illa Tb) falsitatis, ut quando defecerit illud (defeceritis vos hinc a-regione (= mundo) OT), excipiant vos in-commorationes aeternas (in-aeternas illas commorationes OT).

Nur ein einziger Vers ist von der umfangreichen Parabel als Tatiantext auf uns gekommen. Wieder fehlen die einleitenden Worte; sonst bringt das Logion nichts Neues.

107. De hypocrisi Pharisaeorum (Lk 16,14-15)

Lc 16,14 Propterea quod amabant pecuniam, *deprimebant eum*.

sys (syc Lücke) : Et factum-est, cum audiverunt *Pharisaei* haec omnia, *deprimebant eum*, propterea quod amabant pecuniam = syp.

geo : Ut primum audierunt hoc *omnes* illi *Pharisaei* (Audierunt hoc *omne* *Pharisaei* quoque OT), quia argentum-diligentes fuerunt, eluserunt (contemnebant OT) eum.

Lc 16,15b Ille-qui in *corde* suo altus est, abominandus exsistit (= est) ante *Dominum*.

sys (syc Lücke) : Deus autem cognoscit corda vestra ; id quod altum inter homines, ante *Deum* abominandum-est = syp.

geo : Deus autem scit (novit OT) corda vestra ; quia quod coram hominibus celsum est (inter homines excelsum ; *om* est OT), [con]taminandum (despicibile OT) est coram Deo.

Wie frei die Harmonie den Evangelientext formt, sehen wir aus Lc 16,14 : Zum Zweck einer straffen Zusammenfassung des Inhalts wurde das Subjekt (Pharisaei) ausgelassen, weil man jede Einleitung vermeiden wollte, und die Hauptaussage (deprimebant) betont an den Schluss gestellt. — Das Logion 16,15b ist als allgemein gültige Sentenz aus Bestandteilen des ganzen Verses herausgelöst worden.

108. De magnitudine vera

(Mt 18,1-5 = Mc 9,33-37 = Lc 9,46-48)

Mt 18,1 Quisnam erit maior (*verb.* magnus) in regno ?

syc + sys : Quisnam erit maior (*verb.* magnus) in regno caelorum = syp.

geo : Quisnam maior est (erit OT) in regnatione(= regno) caelorum ?

Mt 18,3 Si non convertemini et fietis sicut hi pueri, non intrabitis in regnum caelorum.

syc + sys : Si non convertemini et (*om* et sy) fietis sicut unus ex his pueris (sicut hi pueri sys) non intrabitis in regnum caelorum.

syp : Si non convertemini et fietis sicut pueri, non intrabitis in regnum caelorum.

geo : Nisi vos-vertetis (*fut.* II) (Si-igitur non convertemini (vos-vertetis (*fut.* II.) Mrav.) OT), non intrabitis in-regnationem (= regnum) caelorum.

Mt 18,4a Is-qui humiliabit semetipsum (*verb.* animam suam) ...

syc + sys : Is-qui humiliat (humiliabit sys) semetipsum (*verb.* animam suam).

syp : Is-ergo qui humiliat semetipsum (*verb.* animam suam).

geo : Quia qui humiliaverit semetipsum (*verb.* caput suum).

Die beiden ersten erhaltenen Verse (Mt 18,1 und 3) verzichten wieder auf jede Einleitung der Herrenworte. Die Lukasparallele 9,46-50 ergibt nichts Neues. Vers 4a stimmt schon wegen seiner Kürze ebenfalls mit der Matthäusperikope überein.

109. De scandalo vitando

(Mt 18,6-9 = Mc 9,42-48 = Lc 17,1-2)

Mt 18,6 Ille-qui scandalizat parvulum, *cadat in mare* (*verb.* in mari), dum lapis-molinaris asini in collo suo [-est]

syc + sys : Et omnis qui scandalizabit unum ex his pusillis, illi- (*om*

illi- sys) qui credunt in me, utile est (= utilius esset) ei, ut sit suspensus (iactus sys) lapis-molinaris asini in collo eius et immersus in profunditatibus (profunditate sys) maris.

syp : Et omnis qui scandalizabit unum ex his pusillis qui credunt in me, utile est (= utilius esset) ei, ut sit suspensus lapis-molinaris asini in collo eius et immersus in profunditatibus maris.

geo : Qui autem decipiet (Et qui scandalizabit OT) ex his pusillis unum (unum ex pusillis his OT) qui credunt [in] me ([ad]versus (= in) me credentibus OT) melius est ei si-forte suspendatur (et si [sus]pendetur (= suspendatur) OT) illi (*om* illi OT) farinae-lapis (+ unus Op) cum-asino triticiarius in-collo (in-cervice OT) eius (*om* eius OT) et forte-*cadat*- in (= incidat) (mergatur ille OT) in-abyssos (in-abyssum Tb) marium (maris OT).

[cf. Mc 9,42] sys (syc Lücke) : Et omnis qui scandalizabit unum ex his pusillis qui credunt in me, utile (= utilius) est ei quod-si iacens (*verb.* iactus) [sit] lapis-molinaris asini in collo eius et immersus *in mare*.

syp : Et quicumque scandalizabit unum ex his pusillis qui credunt in me, utile (= utilius) est ei, quod-si iacens (*verb.* iactus) sit lapis-molinaris asini in collo eius et praecipitatus *in mare*.

geo : Et qui decipiet (scandalizabit OT) unum ex pusillis (+ his Tb), qui credunt [in] me (credentibus [ad]versus (= in) me OT), melius est magis (*om* magis (*om* magis OT) ei et si-forte abligaretur (= alligaretur) (constringeretur OT) triticiarium saxum (= mola) in collo (in cervice eius cum asino (= asinarius) triticiarius [-lapis] OT) et forte-*cadat*- in (= incidat) ille (*om* ille OT) *in-mare*.

[cf. Lc 17,2] syc + sys : Utile (= utilius) est ei, quod-si lapis-molinaris asini suspensus [sit] in collo eius et immersus (praecipitatus sys) *in mare* aut ut scandalizet (aut scandalizabit sys) unum ex his pusillis.

syp : Utile (= utilius) est ei, quod-si lapis-molinaris asini suspensus [sit] in collo eius et praecipitatus *in mare* aut ut scandalizet unum ex his pusillis.

geo : Facilius fuit-forte (= esset) (est Ad*), [si] lapis [qui] farinae (= molaris) ei-suspensus-est (= esset) in-collo eius et *cecidit*-in-forte (= incidisset) in mare, quam <non> unum ex illis pusillis scandalizare Ad. Facilius est ei, si-igitur-forte saxum (= lapis) [quod] farinae (= molaris) ei-superexstitit (= superexstitisset) (superlocatus esset Tb) in collo et incidisset (*perf.*) in mare quam <non> scandalizare unum hunc ex pusillis OT.

Mt 18,7a Vae <ei>⁷³ mundo ex (= a) scandalis quae veniunt (*part.*) = syc + sys.

⁷³ Proleptisches $\omega\lambda$ (ei).

syp : Vae mundo ex (= a) scandalis.

geo : Vae huic (*om* huic OT) regioni (= mundo) ex (= a) scandalis (+ illis OT).

Mt 18,6 vereinfacht die Harmonie ihre Textgestalt zu sehr, als dass die Zeugen etwas Wichtiges dazu aussagen könnten. Nur die einfache Wendung in mare statt in profunditate (profunditatibus) maris könnte eventuell der Markus- oder Lukasparallele entlehnt sein (Mc 9,42 bzw. Lc 17,2); cadere findet sich statt immergi oder praecipitari in der altgeorgischen Version. Der kurze Tatiantext Mt 18,7a findet seine völlige Entsprechung in der altsyrischen Überlieferung (syc + syp).

110. De dignitate animarum

(Mt 18,10-14 = Lc 15,3-7)

Mt 18,10 Ne spernatis unum ex his pusillis, qui credunt in me; quod Angeli eorum in caelis vident vultum (*προσωπον*) Patris mei.

syc + syp : Videte ne forte spernatis unum ex his pusillis, illi-qui credunt in me (*om* illi-qui credunt in me syp). Dico vobis enim: <quod> Angeli eorum in caelis (*om* in caelis syp) semper vident vultum (faciem syp) Patris mei <qui> in caelis.

syp : Videte, ne spernatis <super> unum ex his pusillis; dico vobis enim: <quod> Angeli eorum in caelis semper vident vultum (*προσωπον*) Patris mei <qui> in caelis.

geo : Cavete autem (*om* autem OT 1329) ne (ne forte aliquem OT) contemnatis (contemnetis (= contemnatis) (+ aliquem 1329) OT 1329) unum ex parvulis (pusillis 1329 OT) his; loquor vobis quia Angeli eorum in caelis semper spectant os (= faciem) Patris mei, qui est in caelis.

Mt 18,14 Non enim vult Pater <qui> in caelis, ut pereat unus ex his pusillis.

syc + syp : Sic non vult Pater vester (meus syp) <qui> in caelis, ut pereat unus ex his pusillis.

syp : Sic non-exsistit (= non est) voluntas ante Patrem vestrum <qui> in caelis, ut pereat unus ex pusillis his.

geo : Isto [-modo] (= sic) (Isto-modo OT) non voluntas est (est voluntas OT) Patris mei <super>caelorum (= in caelis), ut-forte (ut OT; ut non (= ne) Op*) pereat unus ex parvulis illis (his OT).

Im üblichen tatianischen Stil erscheinen in diesem Abschnitt nur Mt 18,10 und 14; vult statt voluntas est (V.14) wird auch von der altsyrischen Überlieferung bezeugt.

111. De correctione fraterna

(Mt 18,15-18 = Lc 17,3)

Mt 18,15a Si *inique-egit* in te frater tuus, redargue eum inter te et eum.
 syc + sys : Si autem *inique-egit* (inique-aget sys) in te frater tuus, redargue eum inter te et eum.

syp : Si autem *inique-egit* inter te frater tuus, i, redargue eum inter te et eum solum.

geo : Si-igitur *peccaverit* inter te frater tuus, i et convince illum, quando tu et ille solum unici (duo Op; om Tb) eritis.

[cf. Lc 17,36] syc + sys : Si *peccavit* (peccabit sys) in te frater tuus, increpa eum.

syp : Si *peccabit* frater tuus, increpa eum.

geo : Si-igitur *peccaverit* (peccaverit-in te OT) frater tuus, *comminare illi*.

Mt 18,16 Et si non *audiet* te, *duc unum aut duo* ... duo(rum?) et tres (trium?) testes (testium?) stabit omne verbum.

syc + sys : Et (om sys) si (+ autem sys) non *audiet* te, *duc tecum rursus unum aut duo*, ut super os duorum et trium testium stet omne verbum.

syp : Et si non audivit te, *duc tecum duo vel tres*, ut super os duorum aut trium testium stet omne verbum.

geo : Si-igitur non audierit te (te non audierit OT), *duc tecum alium aut (unum aut duos alios OT)*, ut ore testium duorum aut trium (duorum aut (et Op) trium testium OT) confirmetur (ei-confirmetur OT) omne verbum.

Mt 18,17 Et si hoc non audiet, dic ecclesiae, et si ecclesiam non audiet, tunc computetur tibi (= a te) sicut *ethnicus et sicut publicanus*.

syc + sys : Si autem non audiet eos, dic ecclesiae (coetui sys); et si ecclesiam (coetum sys) non audiet, sit computatus tibi (computetur tibi (= a te) sys) sicut *ethnicus et sicut publicanus*.

syp : Si autem etiam non illos audiet, dic ecclesiae; si autem etiam non ecclesiam audiet, sit tibi sicut publicanus et ethnicus.

geo : Si-igitur non audierit illos quoque (illos quoque non audierit OT), nuntia concilio; si-igitur (+ autem Op) concilium quoque (om quoque Tb) non audierit, sit (+ ille OT) tibi sicut unus ex gentilibus et publicanus (sicut tributi collector et publicanus Op* Tb; publicanus et gentilis Op).

Mt 19,15a wird der Tatiantext von den Altsyrern gestützt; die Parallele Lc 17,3b hat dagegen auch im syrischen Sprachkleide keine Berührung mit der Harmonie. In Vers 16 ist der unvollständige Wortlaut schwer zu übersetzen; zur Wiederherstellung des ursprünglichen Wortlautes der Harmonie können wieder die Altsyrer von Nutzen sein.

112. De oratione fraterna (Mt 18,19-20)

Mt 18,20 Ubi duo *et* tres se-congregant in nomine meo, ibi ego inter eos [-sum].

syc : Ubinam enim se-congregant duo *aut* tres in nomine meo, ibi ego inter eos [-sum].

sys : Non- existit (= sunt) enim duo *aut* tres qui se-congregant in nomine, meo, ubi (*verb.* quod) non [-sum] ego inter eos.

syp : Ubi enim duo *aut* tres se-congregant in nomine meo, ibi ego inter eos [-sum].

geo : Quia ubi (+ quoque Op) sunt (erunt) OT duo aut (vel OT) tres congregati propter nomen meum (propter nomen meum congregati Tb), ego ibi sum (ibi sum ego OT) inter illos.

Der kurze Tatiantext weist nur geringfügige Abweichungen vom Wortlaut des Curetonianus auf.

113. De placabilitate (Mt 18,21-22)

Mt 18,21 Quoties (*verb.* Quantas vices), si inique-aget in me frater meus, dimittam ei... septies (*verb.* septem vices)?

syc + sys : Tunc appropinquavit ad eum (*om* ad eum sys) Simon Cephas et dixit ei (*om* ei sys) : Domine, quoties si ille qui (*om* ille qui sys) inique-aget in me frater meus, dimittam ei, usque ad septem vices (= septies) (*om* vices sys)?

syp : Tunc appropinquavit ad eum Cephas et dixit : Domine, quoties si inique-aget in me frater meus, dimittam ei : usque ad septies?

geo : Tunc accessit illi (= ad illum) (Iesu = ad Iesum Tb) Petrus et ei-dixit : Domine, quoties peccabit in me frater meus et remittam illi ? Septies (usque ad septies OT)?

Mt 18,22 Dixit (dicit?) ei *Dominus noster* : Non septem [vices] solum, sed insuper septuaginta septem *in una die*.

syc + sys : Dicit ei : Non septem [vices], sed insuper septuaginta (+ vices sys) septem septem (= septies).

syp : Dicit ei Iesus : Non dico tibi usque ad septem, sed usque ad septuaginta vices septem septem.

geo : Dixit illi Iesus : Non loquor tibi usque ad septies, sed (+ usque OT) septuagies septies.

V. 21 beginnt in der Harmonie unmittelbar mit dem Petruswort ohne jede Einleitung; der Schluss ist verstümmelt. V.22 bringt der eigenwillige

Tatiantext ausser einem sicher nicht ursprünglichen Dominus noster (Lektionarstil) den erklärenden Zusatz in una die.

114. Parabola servi immisericordis
(Mt 18,23-35)

Mt 18,24b ... decem-millia talenta.

syc : decem-millia talenta = syp.

sys : in (= für) decem-millibus talentis.

geo : decem millium talentorum.

Mt 18,28 Et ille cum exivit, invenit unum ex conservis suis qui debebat ei denarios centum et apprehendit eum et strangulabat eum et dixit ei : Da mihi id quod debes mihi.

syc + sys : Et exivit servus ille (Exivit ille servus sys) et invenit unum ex conservis suis qui debebat ei denarios centum et apprehendit eum et strangulabat eum et dicebat ei (dixit : *om* ei sys) : Retribue mihi (Da mihi sys) id quod debes mihi.

syp : Exivit autem servus ille et invenit unum ex conservis suis qui debebat ei denarios centum et apprehendit eum et strangulabat eum et dixit ei : Da mihi id quod debes mihi.

geo : Et ut (ut-primum OT) providit (+ illinc OT) servus ille, invenit unum ex proximis eius (proximum suum OT), qui debuit ei centum denarios; apprehendit illum et suffocabat illum et ei-loquebatur : Commoda (= redde) mihi quod[cum]que (mihi-commoda quid (= quod) OT) penes-te-est (= debes.)

Mt 18,35 Sic faciet vobis Pater meus <qui> in caelis, si non dimittetis quis fratri suo.

syc + sys : Sic faciet vobis Pater meus <qui> in caelis, si non dimittetis quis fratri suo *ex cordibus vestris* (ex corde vestro sys).

syp : Sic faciet vobis Pater meus <qui> in caelis, si non dimittetis quis fratri suo *ex corde vestro delictum eius*.

geo : Isto[-modo] quoque (= sic et) Pater meus [qui] <super>caelorum (= in caelis) faciet vobis, si non (si-igitur non OT) [re]miseritis hominibus (*om* hominibus OT) unusquisque fratri (proximo OT) suo cordibus (+ omnibus OT) vestris (+ *errores eorum* Op).

Von Matthäus 18,24b sind in den syrischen Tatianfragmenten nur die letzten Worte erhalten. V. 28 wird am Anfang wieder verändert, geht aber sonst mit der altsyrischen Überlieferung. In Vers 35 fehlen die Schlussworte.

115. De fide firma
(Lc 17,5-6)

Lc 17,5 Auge nobis fidem !

syc + sys : Auge nobis fidem = syp !

geo : Adice (= adauge) nobis fidem (adiciatur nobis fides OT).

Dieses kurze Bruchstück gesellt sich ganz natürlich den übrigen syrischen Zeugen bei.

116. De paenitentia agenda
(Lc 13,1-9)

Lc 13,1 Et qui venerunt et monstraverunt super homines (= de hominibus), qui ex Galilaea [-erant], quorum Pilatus miscuit sanguinem cum sacrificiis eorum.

syc + sys : Et in eodem illo tempore venerunt homines et (*om* et sys) dixerunt ei super Galilaeos illos (= de Galilaeis illis), quorum Pilatus miscuit sanguinem cum sacrificiis eorum.

syp : In illo autem tempore venerunt homines, dixerunt ei super Galilaeos illos (= de Galilaeis illis), quorum Pilatus miscuit sanguinem cum sacrificiis eorum.

geo : Venerunt aliqui (= quidam) in illo tempore tantum (= ipso) et nuntiaverunt illi (*dat.*) propter Galilaeos illos, quorum sanguinem Pilatus immiscuit cum hostiis (+ eorum OT).

Lc 13,6a ... Vir unus plantatam habebat ficum (*verb.* plantata fuit ei ficus) in vinea sua.

syc + sys : Et dicebat verbum hoc : Vir unus habuit ficum (*verb.* exstitit ei ficus) (+ quae plantata [-erat] sys) in vinea sua.

syp : Et dixit verbum hoc : Ficus exstitit cuidam (= ficum habuit quidam), quae plantata [-erat] in vinea sua.

geo : Et loquebatur illis (*om* illis Tb ; eis-loquebatur Iesus Op), parabolam hanc : Ficus alicui [ex]stitit (= ficam quidam habuit) plantatio (= plantatam) in vineario suo.

Lc 13,7 Et dixit operario : Ecce tres annos venio quaerens fructus in fico hac ... abscide eum.

syc + sys : Dixit operario : Ecce tres annos ecce ex quo (*om* ecce ex quo sys) venio quaero <in ea> (*om* in ea sys) fructus in fico hac et non invenio, (+ sed sys) abscide eam.

syp : Et dixit operario : Ecce tres annos venio, quaero fructus in fico hac et non invenio, abscide eam.

geo : Et dixit vineae operatori illi : Ecce en tres anni sunt (sunt tres anni

OT), exunde (= ex quo) venio et quaero fructus in fico hac et nihil (non OT) inveni; abscede istam.

Lc 13,8a Et reddidit ei operarius responsum : Dimitte eum, Domine, *annum*.

syc + sys : Dixit (Respondit et dixit sys) ei ille operarius : Domine, dimitte eam etiam *hunc annum*.

syp : Dicit ei operarius : Domine, dimitte eam etiam *hunc annum*.

geo : Ille autem respondit et dixit illi : Domine, [re]linque istam in-hoc quoque anno.

Gleich der erste Vers Lc 13,1 zeigt die typisch tatianische Zusammenziehung (aus dem Subjekt homines wurde ein Objekt) unter Wahl aussergewöhnlicher Verben (monstrare statt dicere). Auch die Ausdrucksweise V. 6 *plantata fuit ei ist* aussergewöhnlich. V. 7a dient *venio quaerens* wieder der Straffung und entspricht am meisten noch dem Peschittatext. In V. 8a ist die erbetene Schonfrist äusserst knapp mit *annum* wiedergegeben.

117. Iesus secreto in Ierusalem

(Jo 7,2-13)

Jo 7,3-4 Dicunt ei enim ... (4) Nemo facit quidquam in occulto.

syc + sys : Et dixerant (= dixerunt) ei fratres eius (Et appropinquaverunt fratres eius Iesu et dixerunt ei sys) ... (4) Non-existit (= non est) enim quis qui facit quidquam in occulto.

syp : Et dixerunt <ei> fratres eius Iesu ... (4) Non-existit (= non est) enim quis qui facit quidquam in occulto.

geo : Dixerunt illi (*dat.*) fratres eius ... (4) Quia *non* est ad-absconditum (= occulte) quid *quis* (*non ... quis* = nemo) operatur (= facit) (Quia nemo ad-[abs]conditum (= occulte) quiddam operatur OT).

Jo 7,5 Quia autem etiam non (= neque) fratres eius crediderant (= crediderunt) in eum.

syc + sys : Usque enim tunc etiam non (= neque) fratres eius crediderant (= crediderunt) in eum.

syp : Etiam non (= Neque) enim fratres eius crediderant (= crediderunt) <in eum> in Iesum.

geo : Quia fratres eius quoque *nón* (nec [amplius Tb] fratres eius OT) crediderunt in-eum.

Jo 7,8b Non ascendo *in* festo hoc ...

syc + sys : Ego non ascendo *ad* festum (+ hoc sys).

syp : Ego non ascendo *ad* festum hoc.

geo : Ego non ascendam in-diem-festum hunc (Ego autem non ascendam in-diem-festum illum OT).

Von der sicher auch im ursprünglichen Text Tatians umfangreicheren

Perikope (Jo 7,2-13) ist nicht mehr viel übriggeblieben. Sollen die Verse 3-4 wirklich zu einem zusammengewachsen sein? V. 5 ist in seiner Kürze (erklärende Glosse) ganz erhalten. Eigenwillig gestaltet ist auch das Fragment aus V. 8b (*in festo hoc*).

118. Iesus in templo die-festo-mediante
(Jo 7,14-24)

Jo 7,19b Et *me cur* quaeritis occidere?

syc + sys : *Me cur* quaeritis occidere <me>?

syp : Quid quaeritis occidere me?

geo : Cur quaeritis me occidere?

Das kurze Versstück zeigt, wie sehr der Tatiantext mit der altsyrischen Überlieferung verwandt ist.

119. Vocatio perdita adolescentis divitis
(Mt 19,16-22 = Mc 10,17-22 = Lc 18,18-23)

Mt 19,16 ... Magister *bone, quid faciam* ut *hereditem* vitam aeternam?

syc + sys : Magister *bone, quid faciam* ut (bene ut sys) *hereditem* vitam aeternam?

syp : Magister *bone, quid faciam* ut sit mihi vita aeterna?

geo : Magister *benefice* (= bone; benige OT), quid bonum operabor (= faciam) ut habeam vitam aeternam?

[cf. Mc 10,17] sys (syc Lücke) : Magister *bone, quid faciam* ut *hereditem* vitam aeternam?

syp : Magister *bone, quid faciam* ut *hereditem* vitam aeternam?

geo : Magister *benefice* (= bone; benige OT), quid bonum operabor (= faciam) ut habeam vitam aeternam?

[cf. Lc 18,18] syc + sys : Magister *bone, quid faciam* ut *hereditem* vitam aeternam? = syp.

geo : Magister *benigne, quid* (= quod) *opus operabor, ut vitam aeternam hereditem*?

Mt 19,17 ... Quid *vocas me bonum*? *Non-exsistit bonus* si non (= nisi) *solus Deus. Si vis* in vitam intrare, *serva mandata*; *mandata scis* <ea>.

syc + sys : Quid interrogas me super bonum (= de bono)? Unus est enim Deus (*om* Deus sys). Si vis autem ut intres (*venias* sys) in vitam, *serva mandata*.

syp : *Quid vocas me bonum*? *Non-exsistit bonus nisi solus. Deus. Si autem vis* ut intres in vitam, *serva mandata*.

geo : Quid (Cur Op) interrogas me propter *beneficientiam* (propter bonum opus OT)? Unus est *beneficus* (unus est *benignus* Deus solum (*om* solum Tb) OT).

[cf. Mc 10,18 + 19a] sys (syc Lücke) : Quid *vocas me bonum*? *Non-exsistit bonus nisi solus Deus.* (19a) *Mandata* autem (*om* autem syp) *scis* = syp.
 geo : Cur loquëris (= dicis) me beneficum (benignum OT)? Nemo est beneficus (benignus OT) at (= nisi) unicus (solus OT) Deus. (19a) *Mandata* nosti.

[cf. Lc 18,19 + 20a] syc + sys : Quid *vocas me bonum*? (+ et quid interrogas me super bonum (= de bono)? syc) *Non exsistit bonus nisi solus Deus.* (20) *Mandata* autem *scis* <ea>.

syp : Quid *vocas me bonum*? *Non-exsistit bonus nisi solus Deus.* (20) *Mandata* autem *scis* <ea>.

geo : Quid (Cur OT) loquëris (= dicis) me benignum? Nemo est benignus at (= nisi) solus Deus. (20) *Mandata* nosti.

Mt 19,18b *Non occides, non moechaberis et non furaberis et non testaberis testimonium mendacii.*

syc + sys : *Non occides et (om sys) non moechaberis et non furaberis (om et non furaberis sys) et non testaberis testimonium mendacii.*

syp : *Non occides, non moechaberis, non furaberis et non testaberis testimonium mendacii.*

geo : Quoniam (+ haec OT) non hominem necabis, non moechaberis, non furtum-facies (furtum-facies ... moechaberis Op) nec mendacium testaberis (= falsum testimonium dices).

[cf. Mc 10,19b] sys (syc Lücke) : *Non occides, non moechaberis, non furaberis, non testaberis testimonium falsum.*

syp : *Non moechaberis, non furaberis, non occides et non testaberis testimonium falsum.*

geo : Ne moecheris (= adulteres) (*om* ne moecheris OT), ne hominem-neces, ne furtum facias (+ ne moecheris et Tb), ne mendacium testeris (= ne falsum testimonium dicas).

[cf. Lc 18,20b] syc + sys : *Non occides et non moechaberis et (om et sys) non furaberis et non testaberis testimonium mendacii.*

syp : *Non occides et non moechaberis et non furaberis et non testaberis testimonium mendacii.*

geo : Ne moecheris, ne hominem-neces, ne furtum-facies, ne mendacium testeris (= falsum testimonium dicas).

Mt 19,19 *Et honora patrem tuum et matrem tuam et ama proximum tuum sicut temetipsum (verb. animam tuam).*

syc + sys : *Honora patrem tuum et matrem tuam et ama (ames syc) proximum tuum sicut temetipsum (verb. animam tuam).*

syp : *Honora patrem tuum et matrem tuam et ames proximum tuum sicut temetipsum (verb. animam tuam).*

geo : Venerare (*verb. caput fac*) (Honora OT) patrem tuum et matrem

(+ tuam OT) et perdiliges proximum tuum sicut temetipsum (*verb.* caput tuum).

[cf. Mc 10,19c] sys (syc Lücke) : Honora patrem tuum et matrem tuam = syp.
geo : Venerare (Honora OT) patrem tuum et matrem tuam.

Mt 19,20 Dicit ei ille *vir* : *Haec feci <ea> ecce a-tempore-quo puer ego. Quid rursus* (= adhuc) *deest mihi?*

syc + sys : Dicit ei ille *adolescens* : *Haec omnia servavi <ea> ecce a-tempore-quo puer ego* (+ *quid rursus* (= adhuc) *deest mihi?* syc).

syp : Dicit ei ille *adolescens* : *Haec omnia servavi <ea> ex* (= ab) *adoleſcentia mea. Quid deest mihi?*

geo : Dixit ille *iuvenis* ille : *Omne hoc* (Istud omne Tb) *conservavi* (= observavi) *a pueritia mea, deinde* (om deinde OT) *quid adhuc deest mihi?*

[cf. Mc 10,20] sys (syc Lücke) : Respondit et dixit ei : *Magister, haec feci <ea> ecce a-tempore-quo puer ego.*

syp : Ille autem respondit et dixit ei : *Magister, haec omnia servavi <ea> ex* (= ab) *adoleſcentia mea.*

geo : Ille autem respondit et (om respondit et Tb) dixit illi (ei-dixit Tb) : *Magister* (om magister OT), *hoc* (istud Tb) *feci a iuventute mea* (+ *quid adhuc deest mihi* (+ *facere Op*) OT).

[cf. Lc 18,21] syc + sys : Dicit ei (om ei syp) : *Haec omnia servavi <ea> ecce a-tempore-quo puer ego* (*Haec ecce a-tempore-quo puer ego servavi <ea> sys*).

syp : Dicit ei : *Haec omnia servavi <ea> ex* (= ab) *adoleſcentia mea.*

geo : Ille autem ei-dixit (om ei- OT) : *Istud* (hoc Op) *omne conservavi* (= observavi) *a pueritia mea.*

Mt 19,21 Tunc *respexit eum* Iesus *amanter et dixit ei* : *Unum deest tibi : Si perfectum vis esse, i, vende omne quod exsistit tibi* (= *habes*) *et da pauperibus et veni post me.*

syc + sys : *Dicit* ei Iesus : *Si vis ut sis perfectus, i, vende possessionem tuam* (vende quidquid (= omnia quae) *habes* sys) *et da pauperibus et erit tibi* (de)positio (= thesaurus) *in caelo* (+ et [ac]eipe crucem tuam syc) *et veni post me.*

syp : *Dicit* ei Iesus : *Si vis perfectum esse, vende possessionem tuam et da pauperibus et erit tibi* (de)positio (= thesaurus) *in caelo et veni post me.*

geo : Dixit illi Iesus : *Si* (Si-igitur OT) *vis ut-forte perfectus sis* (ut perfectus solum sis OT), *i* (abi OT) *et divende possessionem tuam* (fructum tuum OT) *et trade* (= da) *pauperibus et recipies* (habebis OT) *valorem* (thesaurum OT) *in caelis et veni et <introrsum>sequere me.*

[cf. Mc 10,21] sys (syc Lücke) : Et Iesus *respexit eum amanter et dixit ei* :

Unum deest tibi; i, vende quidquid (= omnia quae) habes et da pauperibus, ut sit tibi (de)positio (= thesaurus) in caelo et [ac]cipe crucem tuam et veni post me.

syp : Iesus autem *respexit eum* et dilexit eum et dixit ei : Unum deest tibi; i, vende quidquid (= omnia quae) habes et da pauperibus, ut sit tibi (de)positio (= thesaurus) in caelo, et [ac]cipe crucem et veni post me.

geo : Et Iesus (Iesus autem OT) *respexit illum* et *perdilexit illum*. Et dixit illi : (+ Si-igitur vis perfectum esse OT) Unum adhuc deest tibi (*om* unum ... tibi Op); [ap]age (= vade), quod[cum]que tibi-*<situm>* est (abi et quantum habes OT) divende et trade pauperibus et recipies (habebis OT) tu (*om* tu OT) valorem (= thesaurum) in caelis et tolle crucem (*om* tolle crucem OT), veni et *<introrsum>*sequere me.

[cf. Lc 18,22] syc + sys : Cum audivit Iesus dixit ei : Unum iterum (= adhuc) deest tibi; vende quidquid (= omnia quae) habes et da pauperibus, et erit tibi (de)positio (= thesaurus) in caelo et veni post me.

syp : Cum audivit autem haec Iesus dixit ei : Unum deest tibi; i, vende quidquid (= omnia quae) habes et da pauperibus, et erit tibi (de)positio (= thesaurus) in caelo et veni post me.

geo : Cum audivit hoc Iesus dixit illi : Unum adhuc (*om* adhuc Op) hoc (*om* hoc OT) deest tibi; omne quid (= quod) (quod[cum]que OT) habes, divende et trade pauperibus, et habebis thesaurum in caelis et veni et *<introrsum>*sequere me.

Wenn man vom Griechischen herkommt, möchte man unbedenklich der Markusparallele (Mc 10,17) den Vorzug geben. Aber in der altsyrischen Überlieferung (nicht in der Peschitta) hat schon der Matthäustext (19,16) die markinische Form und hat vielleicht so Tatian vorgelegen. — Der nächste Vers ist ein Mosaikstück aus Mc 10,18 + Mt 19,17b, also zuerst reiner Markus- und dann reiner Matthäustext; freilich entspricht die Markusparallele dem entsprechenden Passus bei Lukas (18,19 + 20a). Die Wendung *mandata scis ea* findet sich sogar genauer als bei Mc 10,19a vielmehr bei Lc 18,20a. — Das folgende Tatianzitat entspricht als reiner Semitismus mit dem Ausdruck *testimonium mendacii* naturgemäss sowohl der syrischen Fassung von Mt 19,28b wie von Lc 18,20b. — Als Mt 19,19 ist unbestritten das nächste Fragment zu bestimmen. — Mt 19,20 hat auch bei den Altsyrern dieselbe sprachliche Fassung mit Ausnahme des tatianischen *fecit*, das wir Mc 10,20 beim Sinaisyrer und in den drei altgeorgischen Evangelien wiederfinden. — Der nun als Mt 19,21 bezeichnete Vers enthält wenigstens im ersten Teil mehr markinische als matthäische Bestandteile : *respexit ... amanter*.

120. De primo gradu in regno caelorum
(Mt 19,27-29 = Mc 10,28-30 = Lc 18,28-30; 22,28-30)

Mt 19,27c Quid erit nobis ?

syc + sys : Quidnam erit nobis ? = syp.

geo : Quid num igitur (*om* igitur OT) futurum est (erit OT) nobis (propter nos = de nobis Tb).

Mt 19,28b Sedebitis super *duodecim* thronos et iudicabitis duodecim tribūs *domūs Israel*.

syc + sys : Sedebitis et (*om* et sys) etiam vos super *duodecim* thronos et iudicabitis duodecim tribūs *domūs Israel*.

syp : Sedebitis etiam vos super *duodecim* thronos et iudicabitis duodecim tribus Israel.

geo : Considebitis vos quoque super *duodecim* thronos (in-*duodecim* thronis OT), et (*om* et OT) <e>iudicabitis (ad-<e>iudicandum OT) duodecim generationes (= tribus) Israel.

[cf. Lc 22,30] syc + sys : *Et* sedebitis super *duodecim* thronos et iudicabitis duodecim tribūs domūs Israel.

syp : Et sedebitis super thronos et iudicabitis *duodecim* tribūs Israel.

geo : (ut ...) et consideatis (+ vos Op) *duodecim* in-thronis (in-*duodecim* thronis OT) et iudicetis duodecim tribus Israel.

Über das kleine Versstück 19,27c lässt sich naturgemäss nichts ausmachen. Die nächste Vershälfte stammt trotz des Plus *duodecim* vor *tribus* wohl nicht aus der syrischen Lukasversion (22,30), sondern wieder aus Matthäus. Freilich wird die altertümliche Wendung *domus Israel* von den Altsyrern sowohl bei Matthäus wie bei Lukas (harmonisierend wie *duodecim*) gebracht.

121. Parabola divitis et Lazari
(Lc 16,19-31)

Lc 16,19 ... Dives qui *indutus erat purpurā*.

sys (syc Lücke) : Vir unus qui dives exstitit *indutus erat purpurā*.

syp : Vir autem unus dives exstitit et se-induebat bysso et purpura.

geo : Homo unus (*om* unus OT) aliquis (= quidam) (quis Op) fuit dives et vestiebatur (+ ille OT) purpureo (= purpura) et vestitu-auriphrygiato (bysso OT).

Lc 16,20-21 ... Qui iacebat super (= ad) ostium eius *et appetebat* (21) *et ingemebat*, ut impleret ventrem suum *ex* (= *ab*) *eo quod* cadebat *ex* (= *de*) mensa illius divitis. *Nemo dabat ei* ... canes veniebant et lingeabant ulcera eius.

sys (syc Lücke) : Et iacebat ad ostium eius (21) et *cupiditate-flagrabat*, ut impleret ventrem suum *ex* (= *ab*) *eo quod* cadebat *ex* (= *de*) mensa illius divitis et etiam canes veniebant lingentes ulcera eius.

syp : Et iacebat ad ostium illius divitis dum verberatus [-est] <in> ulceribus (21) *et appetebat* ut impleret ventrem suum ex frustis-panis cadentibus *ex* (= *de*) mensa illius divitis; sed etiam canes veniebant lingentes ulcera eius.

geo : Concisus (= delapsus) locatus-est (fuit OT) apud (= iuxta) portas (coram portis OT) scabiosus-factus (et repebat OT). (21) Et libidinat (= cupiebat) saturari e frustulis illis quae desuper-cadunt (= cadebant) (cupiebat saturari e mica decidente OT) *ex* (= *de*) mensa illa divitis; sed canes quoque (+ veniebant et OT) lingebant ulcus (vulnus illud OT) eius.

Lc 16,22 Et fuit (factum-est) et mortuus-est *ille dives* et sepultus-est *et iacebat in cruciatibus*. Et *etiam ille pauper* mortuus-est et perduxerunt eum Angeli in-sinum Abrahæ.

sys (syc Lücke) : Et fuit (factum-est) et mortuus-est *ille pauper* et perduxerunt eum Angeli in-sinum Abrahæ et mortuus-est *ille dives* et sepultus-est.

syp : Fuit (factum-est) autem et mortuus-est *ille pauper* et perduxerunt eum Angeli in-sinum Abrahæ. Etiam *ille autem dives* mortuus-est et sepultus-est.

geo : Et (*om* Et OT) fuit ut (*om* ut OT) mortuus-est *pauper ille* (mors pauperis illius OT) et [ex]tulerunt illum Angeli (ductus-est ille *ex* (= *ab*) Angelis OT) in-sinum Abrahæ; mortuus-est *dives ille* quoque (*dives* quoque ille OT) et sepultus-est.

Lc 16,23 ... oculos suos *ille dives* e-medio inferni et e cruciatu et vidit Abraham, et Lazarum in sinu suo.

sys (syc Lücke) : Et iacuit (*verb.* iacens) in inferno et exaltavit oculos suos dum cruciatur et videbat Abraham a longinquo et Lazarum in sinu suo.

syp : Et dum cruciatur in inferno, exaltavit oculos suos a longinquo et vidit Abraham et Lazarum in sinu suo.

geo : Et ab-inferno (in inferno Op; intra infernum Tb) aspexit oculis suis (= sustulit oculos suos), dum fuit (cum fuit ille OT) in tortu (intra tortum Tb), vidit (et vidit OT) Abraham a-longe et Lazarum in-sinibus suis.

Lc 16,24 Et clamavit <in> *voce alta* et dixit : Pater Abraham, miserere mei et emitte Lazarum, ut <in> extremitate (*verb.* capite = extremo) digiti sui humectet mihi linguam meam *ex* (= *ab*) incendio (= ardore), *quod afflictus sum valde* (*verb.* bene).

sys (syc Lücke) : Et clamavit et dixit : Pater Abraham, miserere mei et emitte Lazarum, ut mafeiat (= intingat) extremitatem (*verb.* caput) digiti sui *in aqua* refrigeret mihi linguam meam quia ecce crucior in flamma hac.

syp : Et clamavit <in> *voce magna* et dixit : Pater Abraham, miserere mei et emitte Lazarum, ut intingat extremitatem (*verb.* caput) digiti sui in aqua et humectet mihi linguam meam quia ecce crucior in flamma hac.

geo : Et ille vocem-fecit et dixit : Pater Abraham, commiserere mei et mitte Lazarum, ut intingat cacumen (= extremum; culmen OT) digiti eius (= sui) in-aquam et refrigeret linguam meam quia commeo (torqueor ego OT) in flamma illa (flammā hac ignis OT).

Lc 16,25 Dixit ei Abraham : *Fili mi*, memento quod accepisti bona tua in vita tua et pariter Lazarus mala sua ... ab eo ...

sys (syc Lücke) : Dixit ei Abraham : *Profecto* memento quod accepisti bona tua in vita tua et pariter Lazarus mala sua; et nunc hīc (*adv.*) requiescit et tu cruciaris.

syp : Dicit ei Abraham : *Fili mi*, memento quod accepisti bona tua in vita tua et Lazarus mala sua; et nunc requiescit hīc (*adv.*) et tu cruciaris.

geo : Et dixit illi Abraham (Abraham autem dixit illi OT) : Liber (= fili), recordare quia accepisti bonum (+ tuum OT) in-vita tua, et Lazarus isto-eodem [-modo] maligna (= mala) illa (isto-eodem [-modo] (+ similiter Tb) malum OT); nunc (et nunc OT) en hīc (*adv.*) (*om* hic OT) consolatus est et tu (tu autem OT) illic commeas (torqueris : *om* illic OT).

Lc 16,26 Propterea quod *fovea* (= abyssus) magna existit inter nos et vos; et non ex vobis possunt venire ad nos et etiam non ex nobis ad vos.

sys (syc Lücke) : Et cum his <ipsis> omnibus abyssus magna posita [-est] inter nos et vos, ut illi-qui volunt transire (*verb.* ut transeant) abhinc ad vos non possint, et etiam non inde transire ad nos.

syp : Et cum his omnibus abyssus magna posita[-est] inter nos et vos, ut illi-qui volunt abhinc transire ad vos non possint, et etiam non abhinc transire ad nos.

geo : Et super hoc omne (apud hoc omne = cum hoc omni OT) cavum (= fovea) magnum est inter nos et vos (inter nos et te fissura magna (fissum magnum Op) confirmata (confirmatum Op) est OT); et si aliquis (= quis) volet hinc transire (ut qui volent transire hinc OT) ad-vos, non transfretabit et nec [qui sunt] istinc, transvenire ad-nos (possint nec istinc ad-nos transvenire OT).

Lc 16,27 Dixit ei : *Et quum non*, Pater mi, quaero-ex te (= rogo te), ut emittas in domum patris mei.

sys (syc Lücke) : Dixit *itaque*, quaero ex te (= rogo te), Pater mi, ut emittas *eum* in domum patris mei.

syp : Dicit ei : *Itaque* quaero ex te (= rogo te), Pater mi, ut emittas *eum* in domum patris mei.

geo : Et ei-dixit : Nunc (= ergo) precor te (Ille autem dixit : Te-oro OT), o Abraham, ut (*om* o Abraham ut OT) transmittas istum ad-domum (transmitte istum in-domum OT) patris mei.

Lc 16,28 Quinque enim fratres habeo (*verb.* exsistit (!) mihi); *eat*, testetur eis et non peccabunt *et* [non] *venient* etiam ii in hunc cruciatum.

sys (syc Lücke) : Quinque enim fratres habeo (*verb.* exsistit mihi); ut (!) testetur eis (*verb.* eos), ne forte etiam ii veniant in locum hunc cruciatum.

syp : Quinque enim fratres habeo (*verb.* exsistit mihi); *eat*, testetur eis (*verb.* eos), ne etiam ii veniant in locum hunc cruciatum.

geo : Sunt ibi mei fratres quinque (quia mihi <positi-> sunt (= habeo) quinque fratres OT); fidem faciet illis ut non (= ne) veniant (ut scire-faciat illis et non venient OT) in-locum hunc tormentationis.

Lc 16,29 *Et dixit ei Abraham* : Habent (*verb.* exsistit eis) Moyses et prophetas; audiant *ex eis*.

sys (syc Lücke) Dixit Abraham : Habent (*verb.* exsistit eis) Moyses et prophetas; audiant eos.

syp : Dicit *ei* Abraham : Habent (*verb.* exsistit eis) Moyses et prophetas; audiant eos.

geo : Et dixit (Dixit illi OT) Abraham : Habet (habent OT) Moysen et prophetas; eos audiat (audiant eos OT).

Lc 16,30 Dixit ei : Non, Pater mi Abraham; sed *eat* (ali)quis ex mortuis ad eos et se-convertuntur (*part.* = *fut.*).

sys (syc Lücke) : Dixit ei : Non, Pater mi Abraham; sed *si* (ali)quis ex mortuis *ibit* ad eos, se-convertuntur (*part.* = *fut.*).

syp : Is autem dixit ei : Non, Pater mi Abraham; sed *si* (ali)quis ex mortuis *ibit* ad eos, se-convertuntur (*part.* = *fut.*).

geo : Et ille (Ille autem OT) ei-dixit (dixit Tb) : Non, Pater Abraham, at si a-mortuis aliquis (sed si-igitur aliquis a-mortuis OT) ierit ad-eos, et (*om* et OT) paenitentiam-agent.

Lc 16,31 Dixit ei *Abraham* : Si Moysen et prophetas non audiunt (*part.*), etiam non si (ali)quis ex mortuis ibit ad eos, credunt (*part.* = *fut.*).

sys (syc Lücke) : Dixit ei : Si Moysen et prophetas non audiunt (*part.*), etiam non si (ali)quis ex mortuis ibit, credunt (*part.* = *fut.*) ei.

syp : Dicit ei *Abraham* : Si Moysen et prophetas non audiunt (*part.*), etiam non si (ali)quis ex mortuis surget, credunt (*part.* = *fut.*) ei.

geo : Et dixit (Dixit OT) illi (+ Abraham OT) : Si-igitur Moysen et prophetas non audierint (audierunt OT), et si a- mortuis aliquis surget

(nec-adhuc si a-mortuis aliquis surget OT), non (*om* non OT) credunt (+ illi OT).

Über das kurze Fragment Lc 16,19 lässt sich nur sagen, dass es mit dem Sinaisyrer (der Curetonianus ist leider in dieser Perikope nicht erhalten) verwandt ist. Lc 16,20-21 geht Tatian eigene Wege, wenn auch diesmal eine Verwandtschaft mit der Peschitta festzustellen ist. Interessant und bestimmt sekundär ist Lc 16,22 die Umstellung der zeitlichen Folge der Todesfälle des Lazarus und des Reichen : Letzterer, den Lukas bei Beginn der Parabel als ersten nennt, stirbt nach dem Text der Harmonie auch zuerst, und sofort wird auch von seinem jenseitigen Schicksal gesprochen. Damit ist aber auch gleich der Anschluss an Vers 23 gefunden : in cruciatu — e cruciatu. Typisch semitisch ist in Vers 24 die Hinzufügung von voce alta (bzw. magna) zu clamavit und tatianisch der freie Ausdruck : quod (= quia) afflictus sum valde. V.25 findet sich die Anrede Fili mi ausser in der Harmonie auch in der Peschitta ; der Rest des Verses ist leider verstümmelt. V. 24 klingt fovea statt abyssus bei Tatian etwas hart. Ganz frei ist die Fassung propterea quod statt cum his omnibus (in his omnibus) der syrischen Version. V. 27 muss die Wendung : Et quum (= si) non und das Fehlen des Objekts hinter emittas wieder der freien Übersetzungsweise der Harmonie zugeschrieben werden. V. 28 wird die sorglose tatianische Formulierung eat testetur wieder auch von der Peschitta gebracht ; das Zeugnis des Curetonianus vermissen wir hier nur ungern. Das parataktische et venient Tatians findet keinen Widerhall bei Sinaiticus und Peschitta, wohl aber in einer späteren Schicht (geo 2) der altgeorgischen Version. V. 29 ist die sprachliche Fassung des Harmonietextes wieder etwas ungewöhnlich. V. 30 begnügt sich Tatian statt eines ausgesprochenen Bedingungssatzes sed si ... ibit mit sed eat. V. 31 benennt der Harmonietext gleich das sprechende Subjekt (Abraham) und wird darin abermals nachgeahmt von der Peschitta und geo 2.

122. Parabola operiariorum in vinea (Mt 20,1-16)

Mt 20,1 ... exiit *in matutino* ...

syc + sys : exiit in aurora (= diluculo).

syp : exiit *in matutino*.

geo : prodivit a mane (exiit mane OT).

Mt 20,6b Quid statis *et otiosi* [-estis] ?

syc + sys : Quid statis (+ hic *adv.* sys) *et otiosi*[-estis] (vacatis + diem omnem sys) ?

syp : Quid statis diem omnem et vacatis ?

geo : Quid (Cur OT) hic (*adv.*) stetistis (stetistis hic vos Op; statis vos hic Tb) frustra (otiose OT)?

Mt 20,7a Dixerunt ei : Quod nemo conduxit nos.

syc + sys : Dicunt ei : Nemo conduxit nos.

syp : Dicunt ei : Quod nemo conduxit nos.

geo : Dixerunt illi (*dat.*) (Illi autem dixerunt illi (*dat.*) OT) : Quia (quoniam Op; *om* Tb) nemo statuit (= conduxit) nos.

Mt 20,9b Sustulerunt (= ceperunt) denarium denarium (= singulos denarios).

syc + sys : Sustulerunt (= ceperunt) denarium denarium (= singulos denarios).

syp : [Ac]ceperunt denarium denarium (= singulos denarios).

geo : Acceperunt quemlibet staterem (denarium OT).

Mt 20,10 ... existimaverunt primi quod magis (= plus) [ac]ciperent.

syc + sys : Et cum venerunt primi, existimabant *quod iis magis* (= *plus*) *daret*.

syp : Et cum venerunt primi, existimaverunt quod magis (= plus) [ac]ciperent.

geo : Et ut (*om* Et ut OT) venerunt primi illi (primae [horae] quoque illi Op; + et OT) cogitabant quoniam magis (= plus) accipient (= acciperent).

Mt 20,11 ... murmuraverunt ...

syc + sys : murmuraverunt (murmurant sys).

syp : murmuraverunt.

geo : murmurabant.

Mt 20,15 Aut non dominator [-sum] *in domo mea*? Aut oculus tuus malus [-est] quod ego bonus sum?

syc + sys : Non dominator sum ut faciam in eo quod mihi[-est] (sum *in domo mea* ut faciam id sys) quod volo. Aut quare (*om* quare sys) oculus tuus malus [-est] quod ego bonus sum?

syp : Aut non licitum mihi, ut id quod volo faciam in eo quod mihi [-est]? Aut oculus tuus malus [-est] quod ego bonus sum?

geo : Aut non potestas-mihi-est quod (non fas est mihi quod[cum]que OT) volo facere super me? oculus (sed oculus OT) si (dum <num> OT) improbus (malus OT) est : Ego autem munificus (benignus OT) sum.

Mt 20,16 Postremi nempe erunt primi ... primi erunt <sibi> postremi. Multi sunt vocati et pauci electi.

syc + sys : Sic erunt postremi primi et primi erunt (*om* erunt sys) postremi.

Multi sunt enim (*om* enim sys) vocati et pauci electi.

syp : Sic erunt postremi primi et primi postremi. Multi sunt enim vocati et pauci electi.

geo : Hoc-modo (= sic) erunt poster[ior]es (= novissimi) anter[ior]es (= primi) et anter[ior]es poster[ior]es (anter[ior]es poster[ior]es et poster[ior]es anter[ior]es OT); quia multi sunt vocati, pauci autem (et pauci OT) electi.

Für den Verssplitter Mt 20,1 ist wieder die Übereinstimmung zwischen Evangelienharmonie und Peschitta kennzeichnend. V. 6b finden wir einen Gleichklang von Tatiantext und Curetonianus. Über V. 7 lässt sich nichts sagen. V. 9b erweist sich die Peschitta als die jüngste Form, während V. 10 Harmonie und Peschitta übereinstimmen im Gegensatz zu den Altsyrern, die eine Lesart aufweisen, die wir eigentlich bei Tatian erwartet hätten. Es geht auf und ab : V. 11 weicht in dem Tempus des einzigen im Harmoniefragment noch stehenden Verbs nur die Peschitta ab. V. 15 haben wir bei Tatian ein straffer gefasstes Wort des Hausvaters, dem, abgesehen von seiner Kürzung, am meisten der Text des Sinaisyrers entspricht. In der knappen Fassung von V. 16 wahrt der Tatiantext wieder sein eigenes Gesicht.

123. Tertia annuntiatio passionis

(Mt 20,17-19 = Mc 10,32-34 = Lc 18,31-34)

Mt 20,18a Ecce ascendi[mus] in-Ierusalem ...

syc + sys : Ecce ascendimus in-Ierusalem = syp.

geo : En ascendimus (Ecce en ascendimus OT; + nos Tb) ad-Ierusalem.

[cf. Mc 10,33a] sys (syc Lücke) : <quod> Ecce ascendimus in-Ierusalem = syp.

geo : quoniam (quia OT) en (ecce en OT) ascenditis (ascendimus OT) ad-Ierusalem.

[cf. Lc 18,31a] syc + sys : Ecce ascendimus in-Ierusalem = syp.

geo : Ecce en ascendo (ascendimus OT) ad-Ierusalem.

Nur ein Fragment von drei Worten ist geblieben; bei dem Partizip ascendentes ist nicht einmal die Person festgelegt, aber sicher die 1. Pluralis zu ergänzen. Die Unsicherheit in der Person besteht noch in der altgeorgischen Version fort.

124. Iesus et filii Zebedaei
(Mt 20,20-28 = Mc 10,35-45)

Mc 10,35b Volumus enim ut id quod (= quodcumque) *petimus te* (= ex te) facias nobis.

sys (syc Lücke) : Volumus ut omne quod *petemus te* (= ex te) facias nobis.

syp : Volumus ut omne quod petemus facias nobis.

geo : Volumus ut (quoniam Tb) quod[cum]que (quod OT) petierimus te, facias nobis.

Mc 10,36 Dixit eis : *Faciam vobis* !

sys (syc Lücke) : Dixit eis : Quid vultis ut faciam vobis ?

syp : Dicit eis : Quid vultis faciam vobis ?

geo : Ille (Ipse OT) autem dixit illis : Quid vultis ex (= a) me (*om ex me* Tb) fieri (et faciam OT) vobis ?

Mc 10,37 Da nobis, ut unus sedeat ex (=a) dextera tua et unus ex (=a) sinistra tua.

sys (syc Lücke) : Dicunt ei : Da nobis, *sedeamus* ex (= a) dextera tua et ex (= a) sinistra tua *in gloria tua*.

syp : Dicunt ei : Da nobis, ut unus sedeat ex (= a) dextera tua et unus ex (= a) sinistra tua *in gloria tua*.

geo : Commoda nobis ut (+ et) ? consedeamus [a-] dextris tuis et [a-] sinistris (ut consedeamus unus a-dextera tua et unus a-sinistra tua OT) in-gloria tua (in-die illo gloriae OT).

Mc 10,38 ... Non *scivistis* quid *petivistis* : Potestis *ut bibatis* (= bibere) calicem quem bibo (*part.* = *fut.*) ?

sys (syc Lücke) : Non scitis quid petitis (*part.*). Potestis bibatis (= bibere) calicem quem ego bibo (*part.* = *fut.*) ?

syp : Non scitis quid petitis (*part.*). Potestis *ut bibatis* (= *bibere*) calicem quem ego bibo (*part.* = *fut.*) ?

geo : Non scitis (nostis OT) quid petitis (= petatis) ; potestis (potentia-vobis-est-ne = potestisne OT) poculum imbibere quod mihi imbibendum est (poculum quod mihi imbibendum est imbibere Op ; poculum imbibere quod ego bibam Tb).

[cf. Mt 20,22] syc + sys : Non scitis quid petitis (*part.*). Potestis *bibere* calicem (+ hunc syc) quem ego *paratus* (= futurus) [-sum] bibere ?

syp : Non scitis quid petitis (*part.*). Potestis *bibere* calicem quem ego *paratus* (= futurus) [-sum] bibere ?

geo : Non scitis (nostis OT) quid petitis (= petatis) ; potestis (potestisne OT) imbibere poculum (= calicem) illud (*om illud OT*), quod ego imbibam (quod mihi imbibendum est OT).

Mc 10,43 ... Is-qui vult *ut sit vobis magnus*, sit vobis *servus*.

sys (syc Lücke) : Sed is-qui vult in vobis *ut sit magnus*, sit vobis *minister* (= syp).

geo : Sed qui volet ut-forte sit magnus inter vos inter vos (inter vos magnum esse OT), sit (erit OT; + ille Op) vobis *minister*.

[cf. Mc 20,26] syc (sys Lücke) : Sed is-qui vult in vobis *ut sit magnus*, sit vobis *minister* = syp.

geo : Sed qui voluerit (volet OT) inter vos ut-forte magnus sit (magnum esse OT), sit (erit OT) ille (*om* ille OT) vobis *minister*.

Die folgenden Versstücke entstammen zweifelsohne sämtlich dem Markus-evangelium und haben mit Matthäus 20,20 ff nichts zu tun. Dabei ist Mc 10, 36 in der Harmonie sehr gekürzt und die Frage in eine bejahende Antwort verwandelt worden. V. 37 erscheint in der Harmonie ebenfalls ohne jede Einleitung und ohne die abschliessenden Worte. V. 38 wurde von Tatian wieder ganz frei gestaltet; die Verwandtschaft mit der Peschitta (in der Markusparallele !): *ut bibatis*, fällt wieder auf. Auch hier wird Markus den Vorrang vor Matthäus beanspruchen können. Wenn auch im letzten Vers Mt 20,26 und Mc 10,43 textlich (auch in der Bezeugung) gleichwertig sind, wollen wir doch bei Markus bleiben; *servus* statt *minister* steht bei beiden Synoptikern im folgenden Vers und könnte in der Harmonie schon einen Vers vorher angekommen sein.

125. Zachaeus

(Lc 19,1-10)

Lc 19,5b *Propera, descende, Zachae, ut ... sim.*

syc + sys : *Propera, descende, Zachae; hodie enim in domo tua decet me, ut sim.*

syp : *Propera, descende, Zachae; hodie enim decet ut in domo tua sim.*

geo : *Zachae, festina et degredere ([de]gredere istinc 999), quia hodie in domo tua fas-est (fas-est in domo tua 999) me esse.*

Lk 19,8 ... *Ecce, Domine, dimidium possessionum mearum do (part. = fut.)*

pauperibus, et omne quod fraudavi retribuo (part. = fut.) quadruplum.

syc + sys : *Ecce, Domine, dimidium possessionum mearum do (part. = fut.) pauperibus, et omne quod fraudavi quadruplum retribuo (part. = fut.).*

syp : *Ecce, Domine, dimidium possessionum mearum do (part. = fut.) pauperibus et cuilibet <ei> quem fraudavi, quadruplum retribuo (part. = fut.).*

geo : *Ecce, Domine (Domine, ecce 999), dimidium fructuum meorum (pretii (= thesauri) mei 999) tradam (= dabo) (tradidi 999) pauperibus, et si-igitur alicui ([si] quendam 999) mendacium collocavi (defraudavi 999), rependam (= reddam) quadruplum (duplum Op).*

Lc 19,9 *Hodie facta-est vita in domo hac. Etiam hic filius est Abrahae.*

syc + sys : *Hodie facta-est vita in domo hac. Et etiam* (Propterea quod etiam sys) *hic filius est Abrahae.*

syp : *Hodie facta-est vita domui huic, propterea quod etiam hic filius est Abrahae.*

geo : *Hodie facta-est vita domūs huius, quia hic quoque progenies [Abrahae] fuit* (est Tb) OT (Ad Lücke).

Lc 19,5b bietet die Harmonie eigentlich einen gekürzten altsyrischen Text (syc + sys). Vers 8, soweit erhalten, zeigt wiederum eine Übereinstimmung zwischen Tatian und den altsyrischen Zeugen mit Ausnahme der beiden letzten Worte, die umgestellt worden sind. Vers 9 ist die Berührung des Harmonietextes mit dem Curetonianus besonders auffällig.

126. Sanatio Bartimaei

(Mt 20,29-34 = Mc 10,46-52 = Lc 18,35-43)

Mc 10,46b *Caecus unus* sedebat *super* (= iuxta) *viam, et nomen eius Timaeus filius (bar) Timaei (timai).*

sys (syc Lücke) : *Et Timaeus filius (bar) Timaei caecus sedebat super* (= iuxta) *viam et mendicabat (part.).*

syp : *Timaeus filius (bar) Timaei caecus sedebat iuxta viam et mendicabat (part.).*

geo : *Filius Timaei Bartimaeus sedit ille (om ille OT) apud viam ut-petens* (= mendicans) *(ut-petens apud viam Op; super viam ut-petens Tb).*

[cf. Lc 18,35] syc + sys : *Vir unus caecus sedebat iuxta viam et mendicabat (part.).*

syp : *Caecus unus* sedebat *iuxta viam et mendicabat (part.).*

geo : *Caecus aliquis* (= quidam) *sedit super viam ut-petens* (= mendicans).

Lc 18,36-37 *Cum interrogavit enim : Quis-est ? (37) dicunt ei : Iesus est Nazarenus.*

syc + sys : *Et cum* *audivit vocem turbae transeuntis interrogabat : Quis-est hic ? (37) Dicunt ei Iesus Nazarenus transit.*

syp : *Et* *audivit vocem turbae transeuntis et interrogabat : Quis-est hic ? (37) Dicunt ei Iesus Nazarenus transit.*

geo : *Ut-primum* *audivit quia populus discedit* (= abit), *interrogabat* (+ quoniam OT) : *Quid-nam est hoc ? (37) Dicunt ei Iesus Nazarenus transit.*

[cf. Mc 10,47a] sys (syc Lücke) : *Ut cum* *audivit quod Iesus est Nazarenus.*

syp : *Et* *audivit quod Iesus est Nazarenus.*

geo : *Et ut* (om ut OT) *audivit quia Iesus* (om Iesus Tb) *Nazoraesus (Nazarenus OT) est.*

Lc 18,38 Clamavit et dixit : *Iesu, Fili David, miserere mei !*

syc + sys : Et clamavit et dixit : *Iesu, Fili David, miserere mei !* = syp.

geo : Ille autem (Et ille OT) clamorem-fecit (= exclamavit) et dixit :

Iesu, Fili Davidis, commiserere mei !

[cf. Mc 10,47b] sys (syc Lücke) : Coepit clamare et dicere : Fili David, miserere mei !

syp : Et coepit clamare et dicere : Fili David, miserere mei !

geo : Coepit clamare et loqui : Fili Davidis, miserere (commiserere OT) mei !

Mc 10,50 Dimisit pallium suum *et venit*.

sys (syc Lücke) : Et surrexit et sustulit suppellectiles (= vestes) suas *et venit* ad Iesum.

syp : Is autem caecus praecipitavit vestem suam et surrexit venit ad Iesum.

geo : Ille (+ autem OT) pro<rsus>iecit fimbriam suam (prospersit vestem OT), surrexit et ivit (venit OT) ad-Iesum (*gen.*) (ad-eum OT).

Lc 18,42b *Vide*, fides tua *vivificavit te* = syc + sys + syp.

geo : Aspice, fides tua *vivificavit te*.

[cf. Mc 10,52] sys (syc Lücke) : I, fides tua *vivificavit te*.

syp : *Vide*, fides tua *vivificavit te*.

geo : [Ap]age (+ ambula OT), fides tua *vivificavit te*.

Für das erste Versfragment kommt wie auch bei den folgenden Versen das Matthäusevangelium überhaupt nicht in Frage, weil auch in der syrischen Version von zwei Blinden die Rede ist. Das tragende Evangelium ist Markus, daneben aber auch Lukas, bei dem Tatian fortwährend Anleihen macht. So stammt schon bei Mc 10,46b die Wendung caecus unus aus Lc 18,35 (vgl. syc + sys und noch deutlicher syp). Also mosaikartiger, frei gestalteter Text! — Als nächstes Harmoniestück folgt Lc 18,36-37, aber diesmal ergänzt aus Mc 10,47a. — Es folgt, wenn auch verkürzt, Lc 18,38 und nicht Mc 10,47b. — In bunter Abwechslung erscheint jetzt Mc 10,50, zu dem es hier keine Parallelen gibt, und als Abschluss wieder Lc 18,42b. Wenn ausgerechnet die Peschitta abweichend von allen anderen Zeugen Mc 10,52 *vide* liest, so haben wir hier einen aus Lc 18,42b herkommenden harmonisierenden Text vor uns !

127. Parabola Phariseaei et publicani

Lc 18,13a Publicanus ille ... oculos suos exaltare (= tollere) in (= ad) caelum non *audebat*.

syc + sys : Ille autem publicanus ... et non volebat etiam non (ut etiam non sys) oculos suos exaltaret (= tolleretur) in (= ad) caelum.

syp : Ille autem publicanus ... et non volebat etiam non oculos suos exaltaret (= exaltare) in (= ad) caelum.

geo : Publicanus autem ille ... et non *audebat* ocul[is] (*verb.* oculos) quoque supra (= sursum) (ad- <super>caelum Tb) aspicere.

Lc 18,14 ... Descendit *magis* (*verb.* quam) *iustificatus* ...

syc + sys : quod descendit in domum suam hic (hic in domum suam sys) *iustificatus magis* quam ille.

syp : quod descendit hic iustificatus in domum suam *magis* quam ille Pharisaeus.

geo : descendit ille (hic OT) ad-domum suam (*om* ad-donum suam OT) [plus] quam Pharisaeus ille.

In freier Gestaltung bringt die Harmonie Lc 18,13a; sonderbarerweise findet sich *audebat* statt *nolebat* nur noch in der altgeorgischen Überlieferung. Die Trümmer von Vers 14 lassen, wenn auch lediglich durch das komparativische *quam*, ganz klar erkennen, dass als gemeinsame alt-syrische Tradition (mit den Altgeorgiern!) vom Zöllner ausgesagt wird, dass er gerechtfertigter nach Hause ging als der Pharisäer.

128. Imprecatio fici (Mt 21,18-19 = Mc 11,13-14)

Mt 21,18a ... *esurivit* = syc (sys Lücke) + syp.

geo : *peresuriit*.

[cf. Mc 11,12b] sys (syc Lücke) : *esurivit* = syp.

geo : *peresuriit*.

Mt 21,19 ... *Et venit ad ficum*, et quod non invenit in ea ... et arefacta-est subito (= statim).

syc (sys Lücke) : *et venit ad eam* et non invenit in ea aliquid (= quicquam) ... et in eadem hora arefacta-est *ficus* illa.

syp : *et venit ad eam* et non invenit in ea aliquid (= quicquam) ... et statim arefacta-est *ficus* illa.

geo : *et venit ad-eam* et nihil invenit (+ in illa OT) ... et exarsit confestim *ficus* illa (*ficus* illa statim OT).

[cf. Mc 11,13] sys (syc Lücke) + syp : *et venit ad eam*, ut forte (num syp) inveniret in ea aliquid et cum venit non invenit in ea.

geo : *et venit ad-eam* (*om* ad-eam Op), ut-forte (si-igitur-forte Op) inveniret quid in illa et (+ ut-primum venit ad-eam Op) non quid invenit in illa (*om* in illa Op).

Das einzig erhaltene Wort Mt 21,18a = Mc 11,12b *esurivit* besagt nichts über matthäische oder markinische Herkunft. — Mt 21,19 ist wieder sehr verändert und dabei noch verstümmelt; Mc 11,13 kommt nur im ersten Teile als Parallele zur Geltung.

129. Dialogus de fico arefacta

(Mt 21,20-22 = Mc 11,20-26)

Mt 21,20 Stupuerunt (= admirati-sunt) enim *discipuli* eius, <quod> quomodo *confestim arefacta-est*.

syc + sys : [Et cum viderunt]⁷⁴ *discipuli* admirati-sunt et dicebant (dicunt sys), quomodo *confestim arefacta-est* ficus illa.

syp : Et viderunt *discipuli* et admirati-sunt et dicunt quomodo *confestim arefacta-est* ficus.

geo : Cum (Ut-primum OT) viderunt *discipuli* (+ illi OT), demirabantur (mirabantur OT) et dixerunt (loquebantur OT) : Quomodo statim exaruit ficus haec (illa Op).

Mt 21,20-21 : Cum *se-converterunt* (cf. Mc 11,20) enim dicunt ei : *Vide, ficus illa cui maledixisti* (cf. Mc 11,21), quomodo *confestim arefacta-est*. (21) *Dixit eis* : Et etiam vos, *si erit in vobis fides et non dubitabitis, dicetis monti* et se-movebit (*verb.* discedet).

syc + sys : (21) Respondit Iesus et *dixit eis* : Amen dico vobis : *Si erit in vobis fides et non dubitabitis*, non solum hoc fici (sicut hanc ficum sys) facietis; sed si dicetis monti huic : Extolle-te et cade in mare, erit (et erit sys) sic vobis (*om* vobis sys).

syp : (21) Respondit Iesus et *dixit eis* : Amen dico vobis : *Si erit in vobis fides et non dubitabitis*, non solum hoc fici facietis, sed etsi monti huic dicetis : Extolle-te et cade in mare, erit.

geo : (21) Respondit Iesus et *dixit illis* : Profecto (Amen OT) loquor, si (si-igitur OT) habebitis fidem et non perdubitabitis, non solum huius fici ([quae] fici huius OT) operati-eritis (= facietis) (facietis (feceritis) OT), sed si monti quoque huic dixeritis (si (*om* si Op) dixeritis monti huic OT) : Surge ([E]rue hinc OT) et cade-in (= incide) in-mare, erit (+ isto[-modo] (= sic) Tb; + isto-modo Op).

[cf. Mc 11,20-23] sys (syc Lücke) : Et cum *transirent* in matutino, viderunt ficum illam arefactam ex (= a) radice sua. (21) Et cum recordatus-est Cephas dixit ei : Rabbi, ficus illa cui maledixisti, arefacta-est. (22) Respondit Iesus et *dixit eis* : Si existit (= est) *in vobis fides Dei*, (23) amen dico vobis : Si *dicetis monti* huic, extolle-te et cade in-mare, et non dubitabit in mente sua, sed credet quod id quod dicit est, erit.

syp : Et in matutino dum transeunt, viderunt ficum illam arefactam ex (= a) radice sua. (21) Et recordatus-est Simon et dixit ei : Rabbi, ecce ficus haec, cui maledixisti, arefacta-est. (22) Et respondit Iesus et *dixit eis* : Sit *in vobis fides Dei*. (23) Amen enim dico vobis : Is-qui

⁷⁴ Nur im Curetonianus erhalten; der Sinaisyrer fällt hier noch aus.

dicet monti huic : Extolle-te et cade in mare, et non dubitabit in corde suo, sed credet, quod est idipsum quod dicit, erit ei id quod (= quodcumque) dicit.

geo : Et ut (ut-primum OT) *pertransibant* de matutino (= mane OT), viderunt ficum illam exarefactam una-cum radice (radicibus); (21) et recordatus-est Petrus et dixit illi (Iesu Tb) : Magister, *ecce* ficus illa cui maledixisti (+ et Tb) exaruit (+ illa Tb). (22) Respondit Iesus et dixit illi (illis Op) : Si habebis (= habeas) (habes (habetis Op) OT) fidem Dei, (23) profecto (amen OT) loquor vobis (tibi Tb), quia (quoniam OT) qui quoque (= quicumque) (qui OT) dicet (= dicat) monti huic : [E]rui (*inf.*) (Eruere *imp.* OT) et in<tro>ici (cade-in = incide OT) in-mare (ad-mare Op) et non perdubitabit (= dubitaverit) in corde suo, sed credet (crediderit) quia quod loquitur quoniam erit illud (quod dicat = dixerit (dicent = dixerint Op) fiet et erit isto[-modo] (= sic) OT).

Mt 21,22 Quidquid petetis in oratione vestra *credentes* [*ac*] *cipietis*.

syc + sys : Et quidquid (omne id quod sys) petetis in oratione vestra et credetis, [*ac*] *cipietis*.

syp : Et quidquid petetis in oratione et credetis, [*ac*] *cipietis*.

geo : Et omne quod[cum]que petieritis in-adoratione (quantum petetis in oratione OT) cum-fide, commodabitur (erit OT) vobis.

Die Markusparallele 11,20 f weicht auch im Syrischen zu sehr vom Matthäustext (21,10) ab, als dass sie ernstlich zu diesem Tatianzitat in Beziehung gesetzt werden könnte. — Das nächste Stück kann sowohl unter Mt 21,20-21 wie auch unter Mc 11,20-22 gebracht werden; denn es ist mosaikartig und kompakt aus beiden Synoptikern zusammengestellt. Freilich suchen wir bei Markus vide vergeblich und finden nur bei syp und geo dafür *ecce*. Und das Schlussverb des Harmonietextes (se-movebit) erscheint weder bei Matthäus noch bei Markus. — Auch für den abschliessenden Vers Mt 21,22, der wieder in tatianischer Freiheit dargeboten wird, kann Mc 21,24 nicht als Parallele herangezogen werden.

130. Iesus et Nicodemus

(Jo 3,1-21)

Job 3, 4 ... *Potest* (*verb.* possibilis) *vir senex* in *ventrem matris suae intrare* (*verb.* ut intret) et de integro (= denuo) nasci (*inf.*) ?

sys (syc Lücke) : Quomodo *potest* nasci (*verb.* ut nascatur) *vir senex* ?

Numquid *potest* iterum in *ventrem matris suae* intrare (*inf.*) et de integro (= denuo) nasci (*inf.*) ?

syp : Quomodo *potest* nasci (*verb.* ut nascatur) *vir senex* ? Numquid *potest* iterum in *ventrem matris suae* secunda vice intrare (*inf.*) et nasci (*inf.*) ?

geo : Quomodo <esse-> potest homo Senior (= senex) desuper gigni (= nasci) (potestas-est gigni (*om* gigni Tb) homini seni (+ gigni Tb) OT) ?
 <esse-> potest-num (num igitur possibile estne OT) in ventrem matris suae secundo intrare et progigni (= pronasci) (secundo gigni (= nasci) OT) ?

Jo 3,5 ... Si non (= nisi) (ali)quis nascitur (*part.*) *ex aqua et ex spiritu*, non potest intrare (*verb.* ut intret) in regnum Dei.

syc + sys : [Si (ali)quis non nascitur *ex spiritu et aqua* non potest]⁷⁵ intrare (*inf.*) in regnum Dei.

syp : Si (ali)quis non nascitur *ex aqua et spiritu* non potest intrare (*verb.* ut intret) in regnum Dei.

geo : Si <-igitur> non (= nisi) quis (Si <-igitur> aliquis non OT) gignetur (= nascetur) *ex aqua et ex spiritu*, non intrabit (= potest intrare) in-regnationem (= regnum) Dei.

Jo 3,6 Id quod natum[-est] ex carne caro est, et quod ex spiritu spiritus est.

syc + sys : Id quod natum[-est] ex carne caro est (+ propterea quod ex carne natum[-est] syc), et id quod natum[-est] ex spiritu spiritus-est.

syp : Id quod natum[-est] ex carne caro-est, et id quod natum[-est] ex spiritu, spiritus-est.

geo : Quia (*om* quia OT) genitum (= natum) (+ illud OT) ex carnibus caro est, et genitum (= natum) (+ illud OT) ex spiritu spiritus est.

Jo 3,8b Et non scis unde venit et non (= neque) quo it.

syc + sys : Sed non undenam venit scis et non quo it.

syp : Sed non scis undenam venit et quo it.

geo : Non autem scis (Sed non scis (novistis Tb) OT) unde venit, aut quo ambulat (= vadit).

Jo 3,10 ... Tu es magister Israelis (= in Israel) et haec non scis (= nescis) ? = syc + sys + syp.

geo : Tu es magister Israelis et istud (hoc OT) non nosti (nostine OT).

Jo 3,12 Si de iis (*verb.* super ea) quae in terra-sunt dixi vobis et non creditis : quomodo si *dico* (*part.* = *fut.*) vobis de iis (*verb.* super ea) quae in caelo *credetis* ?

syc + sys : Si de iis (*verb.* super ea) quae in terra-sunt dixi vobis et non creditis : quomodo si de iis (*verb.* super ea) quae in caelo-sunt *dicam* vobis, creditis (*part.* = *fut.*) mihi ?

syp : Si quod in terra dixi vobis et non creditis : quomodo si *dicam* vobis quod in caelo, creditis mihi ?

geo : Nunc autem (Si<-igitur> OT) [quod] terrae hoc adhuc (*om* hoc adhuc OT) dixi (nuntiavi OT) vobis, et non creditis : quomodo igitur

⁷⁵ Nur in sys erhalten; syc fällt bis intrare noch aus !

(si<-igitur> OT) [quod] <super>caeli dixero vobis (nuntiabo vobis OT; + et Op; + quomodo (num) Tb), *credetis?*

Jo 3,13 Et nemo ascendit (*perf.*) in caelum nisi ille qui descendit ex (= de) caelo, Filius hominis.

syc + sys : Et (*om* et syc) nemo ascendit in caelum nisi ille qui descendit ex (= de) caelo Filius hominis, ille qui existit (= est) ex (= de) caelo (est in caelo syc).

syp : Et nemo ascendit in caelum nisi ille qui descendit ex (= de) caelo Filius hominis, ille qui existit (= est) in caelo.

geo : Et nemo aggressus-est (= ascendit ad-caelum nisi (ad-<super>-caelum at (= nisi) OT) qui degressus-est a-caelo, Filius hominis qui est in caelis (*om* qui est in caelis OT).

Jo 3,14 Et quemadmodum exaltavit Moyses serpentem in deserto, exaltabitur Filius hominis.

syc + sys : Et quemadmodum exaltavit (exaltaverat = exaltavit sys) Moyses serpentem in deserto, ita *decet* (est ei sys) exaltari Filium hominis.

syp : Et quemadmodum exaltavit Moyses serpentem in deserto, ita *futurus* [-est] exaltari (= exaltandus est) Filius hominis.

geo : Et sicut Moyses exaltavit serpentem illum (*om* illum OT) in-deserto illo (*om* illo OT), isto[-modo] (isto-modo Tb) exaltari *fas est* (fas est exaltari OT) Filium hominis.

Jo 3,16a Sic enim dilexit Deus mundum, uti (= ut) Filium suum unicum ... = syc + sys + syp.

geo : Quia hoc[-modo] perdilexit Deus regionem (= mundum), donec (= ita ut) (quoniam = ita-ut OT) Filium (+ quoque OT) suum unigenitum (*verb.* soligenitum) ...

Jo 3,4 ist nach tatianischer Art wieder zusammengezogen und berührt sich naturgemäss sehr mit dem altsyrischen Text. V. 5 findet sich ex aqua et ex spiritu der Harmonie ausgerechnet in der Peschitta ! Zu V. 6 ist nichts zu bemerken. Aber V. 8b muss Tatian wieder ein altertümliches unde bringen. V. 12 hat die Evangelienharmonie wieder einige Besonderheiten. V. 13 scheint Tatian die von den Syrern und Altgeorgiern bezeugte Apposition qui est in (de) caelo nicht zu kennen. V. 14 wird gegen die allgemeine Überlieferung kategorisch erklärt : exaltabitur Filius hominis. Vers 16 ist nur im ersten Teil erhalten.

131. De instantia orationis (Lc 18,1)

Lc 18,1 *Sitis* (perf.)⁷⁶ orantes et ne (= neve) taedeat vobis.

syc + sys : ut *sint* orantes semper (*verb.* in omni tempore) et non (= neve) sit taedens eis.

syp : ut semper (*verb.* in omni tempore) orent et non (= neve) taedeat eis.

geo : quomodo fas-est (= oportet) semper eis (= eos) orare et (+ ut OT)

non <per>taedere (eos-taedeat OT) in oratione.

Tatian hat die einleitenden Angaben aus Lukas 18,1, die das folgende Gleichnis vom gottlosen Richter ankündigen, in ein direktes Logion umgeformt und statt der 3. die 2. Person Pluralis gesetzt. An Lc 20,40 als Fundstelle ist nicht zu denken.

132. Parabola agricolarum malorum (Mt 21,33-46 = Mc 12,1-12 = Lc 20,9-19)

Mt 21,40b Quid faciet *illis operariis* ?

syc + sys : Quid faciet <iis> operariis his (*illis operariis* sys) ?

syp : Quid faciet operariis illis ?

geo : Quid num faciet operatoribus (terrae-operatoribus OT) illis ?

Mt 21,41a ... Male (*verb.* male male = pessime) perdet eos ...

syc + sys : Male (*verb.* male male) perdet eos = syp.

geo : Improbos (malos OT) illos improbe quoque perdet (male perdet OT).

Mt 21,43 ... Tolletur ex (= a) vobis regnum Dei et dabitur populo qui *dat* fructūs.

syp + sys : Tolletur ex vobis regnum Dei et dabitur populo qui facit (*dat* sys) fructūs.

syp : Tolletur ex vobis regnum Dei et dabitur populo qui facit fructūs.

geo : Vobis-accipietur (= auferetur) (Vobis-recipientur = auferetur OT) ex (= a) vobis regnatio (= regnum) Dei et tradetur generationi (= genti) (generationibus = gentibus OT) quae operabitur (= faciet) (facient Tb; faciunt Op) fructūs (fructum OT) eius.

Mt 21,44 *Et is-qui cadit (part.) super illum lapidem profligabitur, et omnis super quem⁷⁷ cadet, conteret eum.*

syc (sys om V. 44) : Omnis enim qui cadit (*part.*) super *illum* lapidem profligabitur, et *omnis super quem cadet, conteret eum.*

⁷⁶ Perf. optativum zur Bezeichnung eines Wunsches (vgl. Anm. 21).

⁷⁷ ,ⲙⲁ statt ⲁ (syc).

syp : *Et is-qui cadit (part.) super lapidem hunc, confringetur, et omnis super quém⁷⁷ cadet, disperget eum.*

geo : *Et qui corruet super saxum illud (in-saxum illud Tb) confringetur, et super quem corruet, disperget (= conteret OT) illum.*

[cf. Lc 20,18] syc + sys : *Quilibet (verb. omnis (ali)quis) enim qui cadit super illum lapidem confringetur (evertetur sys) et omnis <is> super quem cadet, conteret eum.*

syp : *Et omnis qui cadet super illum lapidem confringetur et omnis <is> super quém⁷⁷ cadet, conteret eum.*

geo : *Omnis qui corruet super saxum illud, confringetur; et super quem corruet, conteret (+ illum Tb; conteretur ille Op).*

Für Mt 21,40b scheiden die Parallelen (Lc 20,15 und erst recht Mc 12,9) mit ihrem durchaus abweichenden Text aus. In der Wortfolge illis operariis gehen Harmonie und Sinaisyrer zusammen. — Zu Vers 41a ist festzustellen, dass die gesamte syrische Überlieferung mit Einschluss Tatians kein malos male perdet kennt! — In der Wendung (V. 43) dat fructus befindet sich Harmonietext und Sinaisyrer wieder in Übereinstimmung. — Nur zu Mt 21,44 kann man Lc 20,18 als Parallele heranziehen. — Freilich ist das Ergebnis aus dem Lukastext recht mager; Tatian hat auch hier den Matthäustext als Grundlage gebraucht. Dabei wird seine Wortwahl zum Teil bestätigt durch den Curetonianus und zum Teil durch die Peschitta.

133. Parabola nuptiarum regalium

(Mt 22,1-14)

Mt 22,2b *Qui fecit convivium-nuptiale filio suo* = syc + sys + syp.

geo : *Qui fecit nuptias (sg.) filii sui.*

Mt 22,4 ... *Et quidquid (= omnia) paratum[-est] vobis; venite in (= ad) convivium nuptiale.*

syc + sys : *Ecce quidquid (= omnia) paratum-est (Ecce cena mea parata [-est] et tauri mei, saginatio mea, occisi sunt et quidquid (= omnia) paratum-est syc) venite in domum convivii-nuptialis (venite in (= ad) convivium-nuptiale syc).*

syp : *Ecce convivium meum paratum[-est] et tauri mei et saginata mea occisa[-sunt], et quidquid (= omnia) paratum[-est], venite in (= ad) convivium-nuptiale.*

geo : *Ecce en panem meum <ap>paravi (paratum feci OT), vitulos meos et [in]crassata mea mactavi (vituli mei (om mei Op) et [in]crassata mea mactata sunt OT), et omne paratum est, venite in-nuptias has (illas Tb).*

Mt 22,11 Et *cum* intravit autem rex *ut videret* accumbentes, et vidit ibi virum cui non existit (= qui non habebat) vestes-talares convivii-nuptialis.
 syc + sys : Et intravit (Et *cum* intravit sys) rex *ut videret* (videre sys) accumbentes et (*om* et sys) vidit virum qui non indutus (+ erat sys) vestibus convivii-nuptialis.

syp : Et intravit rex *ut videret* accumbentes, et vidit ibi virum qui non indutus [erat] vestibus convivii-nuptialis.

geo : Quando (Ut-primum Op; cum Tb) intravit rex ille ad-intuendum (ad-videndum OT) [con]vivos illos; vidit ibi hominem qui non vestitus fuit veste nuptiali (qui non vestiverat vestem-nuptialem OT).

Mt 22,13a ... Constringite manus suas et pedes suas et eicite eum in tenebras (*sg.*) extraneas (= exteriores).

syc + sys : Apprehendite eum <in> manibus suis et <in> pedibus suis et eicite eum in tenebras (*sg.*) extraneas (= exteriores).

syp : Ligat manus suas et pedes suos et eicite eum in tenebras (*sg.*) extraneas (= exteriores).

geo : Colligite istius (isti OT) pedes et manus (manus et pedes OT), et depellite (= eicite) (abicate = eicite OT) istum in-tenebras illas exteriores.

Im kurzen Versteil Mt 22,2b herrscht völlige Übereinstimmung mit allen syrischen Zeugen. Für den Textcharakter von Vers 4 in der Evangelienharmonie ist bezeichnend, dass der Sinaisyrer ebenfalls eine Verkürzung bringt, die mit Tatian mit Ausnahme von ecce übereinstimmt, während der Passus : venite ad convivium-nuptiale noch von der Peschitta bezeugt wird. V. 11 treten Curetonianus und Sinaisyrer abwechselnd für Teile der Harmonielesart ein; gemeinsyrisches Erbe ist der Finalsatz : *ut videret*. In V. 13a hat der Tatiantext als erstes Verb das seltenere *constringere*.

134. De tributo Caesari pendendo

(Mt 22,15-22 = Mc 12,13-17 = Lc 20,20-26)

Mt 22,21 ... *Date quod* Caesaris Caesari; Deo *autem* id *quod debiti estis retribuite*.

syc + sys : *Date quod* Caesaris Caesari et quod Dei Deo.

syp : *Date ergo* quod Caesaris Caesari et quod Dei Deo.

geo : Tradite (= date) nunc (*om* nunc OT) [quod] Caesaris Caesari et [quod] Dei Deo.

[cf. Mc 12,17] sys (syc Lücke) : *Date quod* Caesaris Caesari et quod Dei Deo.

syp : *Quod* Caesaris date Caesari et quod Dei Deo.

geo : Tradite (= date) [quod] Caesaris Caesari et [quod] Dei Deo.

[cf. Lc 20,25] syc + sys : Date quod Caesaris Caesari et quod Dei Deo.

syp : Date ergo quod Caesaris Caesari et quod Dei Deo.

geo : Nunc igitur (*om* nunc igitur Op) tradite (= date) [quod] Caesaris Caesari et [quod] Dei Deo.

Das bekannte Logion Mt 22,21 (*parr*) ist in seinem zweiten Teile von Tatian wieder aus paränetischen Gründen erweitert worden; die Auslassung von ergo zu Beginn des Zitates teilt die Harmonie mit dem Curetonianus (soweit erhalten) und dem Sinaisyrer.

135. De resurrectione mortuorum

(Mt 22,23-33 = Mc 12,18-27 = Lc 20,27-40)

Mt 22,23 ... Venerunt Sadducaeï et *dicunt ei* : Non existit (= est) *vivificatio* mortuorum.

syc + sys : Appropinquaverunt Sadducaeï (+ ante eum syc) et *dicunt ei* : Non existit *vivificatio* (surrectio syc) mortuorum.

syp : Appropinquaverunt Sadducaeï et *dicunt ei* : Non existit *vivificatio* mortuorum.

geo : Accesserunt (+ illi = ad illum OT) Sadducaeï (+ illi OT) qui dicunt (et loquebantur OT) quoniam non est resurrectio.

[Mc 12,18] sys (syc Lücke) : Et *venerunt* ad eum Sadducaeï illi et dicebant : Non existit (= est) resurrectio.

syp : Et *venerunt* Sadducaeï ad eum, illi qui dicunt : Surrectio non existit.

geo : Et venerunt Sadducaeï ad-eum (venerunt ad-eum Sadducaeï OT), qui dicunt (loquebantur + quoniam OT) »Surrectio (+ mortuorum Op) non est«⁷⁸.

[cf. Lc 20,27] syc + sys : Et appropinquaverunt quidam (homines sys) ex Sadducaeis, illi qui dicunt : Non existit resurrectio.

syp : Appropinquaverunt autem quidam ex Sadducaeis, illi qui dicunt : Surrectio non existit.

geo : Accesserunt aliqui (= quidam) (+ illi *dat.* = ad illum) in illo tempore Sadducaeï qui disputant (= litigant) »Quoniam resurrectio non est«⁷⁸.

Mt 22,24 + 26 ... Moyses ergo *mandavit*, ut si moreretur (*impf.*) vir, permaneat (*verb.* sedeat) *mulier eius fratri suo*. Una autem fuit (26) septem(*dat.*).

syc + sys : Moyses *dixit* nobis : Si vero morietur (ali)quis (si (ali)quis moritur (*part.*) sys) ... sit *mulier eius fratri suo* ... (26) usque ad *septem* eorum.

syp : Moyses *dixit* nobis : Si (ali)quis morietur ... [ac]cipiat frater eius mulierem eius (= illius) ... (26) et usque ad *septem* eorum.

⁷⁸ + o citationis (vgl. Anm. 45).

geo : Moyses (+ hoc-modo OT) dixit : Si-quis-mortuus-fuerit (Si-igitur quis mortuus-fuerit OT) ... (26) sponset (= ducat) illi (*dat.*) frater eius <super> uxorem illam eius (sponset frater eius uxorem eius Tb; sibi-coniungat uxorem illam eius frater eius Op).

Mt 22,27-28 *Ecce mulier fuit omnium.* (28) *In vivificatione mortuorum, cuiusnam illa[-erit] ex eis?*

syc + sys : Postrema *omnium* (Et postremo post omnes syc) mortua-est (+ <sibi> syc) illa *mulier.* (28) *In vivificatione mortuorum* (In surrectione ergo syc), *cuinam* ex omnibus fratribus (ex eis syc) erit mulier?

Ecce enim omnes [ac]ceperunt eam (ecce enim septem (*dat.*) eorum syc).
syp : In fine (= denique) autem omnium mortua-est etiam mulier. (28) In surrectione ergo, *cuinam* ex his septem erit mulier? Omnes enim [ac]ceperunt eam.

geo : Postrema adhuc (*om* adhuc OT) omnium ei-mortua-est (*om* ei Tb) mulier (+ quoque OT) illa; (28) in- (nunc in- OT) surrectione illa postrema (*om* postrema OT), cuius ex septem illis (*om* illis OT) <iis> fuit illa?

[cf. Mc 12,22-23] sys (syc Lücke) : Postremo *omnium* mortua-est etiam illa *mulier.* (28) In surrectione ergo, quum surrexerunt, cuius ex eis erit mulier? *Ecce enim septem eorum [ac]ceperunt eam.*

syp : Postrema *omnium* mortua-est etiam illa *mulier.* (23) In surrectione ergo *cuiusnam* ex eis erit mulier? Septem eorum enim [ac]ceperunt eam.

geo : Postrema omnium mulier illa mortua-est (mortua-est mulier quoque illa OT); (23) in-surrectione (nunc igitur in-surrectione OT) illa (+ postrema Tb), quando (ubi (*temp.*) OT) surrexerint, cuius (cuiusnam Op) erit ut-uxor? Quia septem illis <eis> fuit illa ut-uxor.

[cf. Lc 20,32-33] syc + sys : Et mortua-est etiam illa *mulier.* (33) In surrectione *cuiusnam* (cuinam sys) ex eis erit? *Ecce enim* (+ mulier sys) septem eorum *fuit.*

syp : Et mortua-est in fine (= denique) etiam *mulier.* (33) In surrectione *cuiusnam* ex eis erit mulier? Septem eorum enim [ac]ceperunt eam.

geo : Post eos mortuus-est mulier quoque illa. (33) Nunc igitur in surrectione illa mortuorum cuius ex illis erit ut-uxor (uxor OT)?

Mt 22,29 + Lc 20,34 : *Multum* autem erratis. (Lc 20,34) *Filii enim mundi [ac]cipiunt (part.) mulieres.*

syc + sys (Mt 22,29) : *Multum* erratis. [cf. Mc 12,24 : Nón propter hoc <ipsum> erratis? sys (syc Lücke)]

sys + syc (Lc 20,34) : *Filii mundi* huius generant et generantur et [ac]cipiunt *mulieres* et sunt mulieres viris.

syp (Mt 22,29) : Erratis. [cf. Mc 12,24 : Nón propter hoc erratis?]

(Lc 20, 34) : *Filii mundi* huius [ac]cipiunt *mulieres* et mulieres sunt viris.

geo (Mt 22,29) : Decipimini (= erratis) [cf. Mc 12,24 : Non (*om* non OT) propter hoc (+ igitur Op; + igitur perquam Tb) decipimini (= erratis)]. (Lc 20,34) : Progenies (*pl.*) huius regionis (= mundi) nubunt et nuptum-dant.

Lc 20,35-36 : *Ii autem qui illius mundi digni-fuerunt et illius surrectionis [quae] e <domo> mortuorum non mulieres [ac]cipiunt (part.), propterea quod mori non possunt, sed (36) sicut Angeli sunt.*

syc + sys : *Ii autem qui illius mundi digni-fuerunt* (+ accipere syc) *et illius surrectionis* (illam surrectionem(?) syc), [*quae] e <domo> mortuorum, non* (+ viri [ac]cipiunt mulieres et etiam syc) *mulieres sunt viris.* (36) *Neque mori possunt; pares-facti-sunt <sibi> enim cum Angelis sicut filii surrectionis (+ filii Dei syc).*

syp : *Illi autem illius mundi digni-fuerunt et surrectionis [quae] e <domo> mortuorum; non [ac]cipiunt et etiam non mulieres sunt viris.* (36) *Neque enim iterum mori possunt; sicut Angeli sunt.*

geo : *Qui autem digni facti-sunt saeculum illud assequi et surrectionem (+ illam Tb) a-mortuis, nec nubent (nubunt OT) nec nuptum-dabunt (nuptum-dant OT).* (36) *Nec (Iam-non = non ultra OT) ad-mortem (= mori) deinde (deinde mori OT) eis-potestas-est (= possunt), quia aequales Angelis sunt et filii Dei [et surrectionis sunt]⁷⁹.*

Mt 22,32 + Lc 20,38b : *Ego sum Deus <eius> Abraham (gen.). Et Deus non est mortuorum; (Lc 20,38b) propterea quod omnes vivunt (part.) ei.*

syc + sys (Mt 22,32) : *Ego sum (om sum sys) Deus Abraham (gen.). Et ecce Deus non est mortuorum, sed vivorum (= Lc 20,38a). (Lc 20,38b) syc + sys : Omnes enim vivunt ei.*

syp (Mt 22,32) : *Ego sum Deus Abraham ... Et Deus non est mortuorum, sed vivorum [cf. Lc 20,38a : Deus enim non est mortuorum sed vivorum]. (Lc 20,38b) : Omnes enim vivunt ei.*

geo (Mt 22,32) : *Ego sum Deus Abraham ... Non est Deus Deus (om Deus² OT) mortuorum sed vivorum [cf. Lc 20,38a : Quia Deus non est mortuorum sed vivorum]. (Lc 20,38b) : Quia omnes vivi sunt (= vivunt) coram illo.*

Schon im ersten Vers ist es sicher, dass der Harmonietext sich auf Mt 22,23 aufbaut (vgl. *vivificatio* mortuorum!) und nicht auf Mc 12,18 oder Lc 20,27. Wohl ist venerunt nur bei der Markusparallele zu belegen, so dass wir doch ein Mosaikstück vor uns haben. — Unser Eindruck von dem Vorrang des Matthäustextes verstärkt sich noch im folgenden kombinierten Vers Mt 22, 24 + 26. Wie frei geht Tatian hier mit seiner Vorlage um und fasst doch prägnant alles Wesentliche zusammen. Markus (12,19 + 22) und Lukas

⁷⁹ Aus dem Opiza-Tetraevangelium ergänzt; das Adysh-Tetraevangelium hat Lücke!

(20,28) sind nicht benutzt worden. — Der folgende Vers ist mosaikartig aus Mt 22,27-28 hergestellt. Ob die Harmonie dazu aus der Markus- (12,22-23) und Lukasparallele (20,32-33) Anleihen gemacht hat, ist zweifelhaft. — Aus Matthäus (22,29) und Lukas (20,34) ist dagegen der folgende Vers der Evangelienharmonie zusammengestellt; multum erratis wird auch von den Altsyrern (syc + sys) bezeugt. — Nun folgt ein reiner Lukasvers (20,35) ohne jede andere Parallele; freigestaltet, trifft er sich oft mit der altsyrischen Überlieferung, ja zuletzt mit der Peschitta (sicut Angeli sunt), die hier altes Erbe bewahrt haben muss. — Den Schluss macht wieder ein Mischtext aus Matthäus (22,32) und Lukas (20,38).

136. De primo mandato legis

(Mt 22,34-40 = Mc 12,28-34 = Lc 10,25-28)

Mt 22,36 ... Quidnam [est] *magnum mandatum et principale in lege-mosaïca* ?

syc + sys : Quidnam est *mandatum magnum et primum* (verb. prius)
(om et primum sys) *in lege-mosaïca* ?

syp : Quidnam est *mandatum primum omnium* ?

geo : Quod (= quid) (quoniam quod (= quid) OT) est *primum mandatum* ?

Mt 22,37 *Dixit ei* : Ames Dominum Deum tuum ex omni (= toto) corde tuo et *virtute tua*.

syc + sys : *Dixit ei* Iesus : Ames Dominum Deum tuum ex omni corde tuo et ex omni anima tua et ex omni *virtute tua*.

syp : Iesus autem dixit ei : Ames Dominum Deum tuum ex omni corde tuo et ex omni anima tua et ex omni *virtute tua*.

Lc 10,28b *Haec fac et viv(es)* (*part. = fut.*).

syc + sys : *Haec fac et vives* (*part. = fut.*).

syp : *Hoc fac et vives*.

geo : *Istud operare* (= fac) et vives.

Mt 22,40 In duobus mandatis inhaerent etiam lex-mosaïca et prophetae.

syc + sys : In his duobus mandatis inhaeret lex-mosaïca et prophetae = syp.

geo : In his duobus mandatis omnis lex et prophetae (propheta OT) constringuntur (suspensa sunt (= dependuntur) OT).

Die Verwandtschaft der tatianischen Textgestalt der Christusfrage (Mt 22,36) mit der altsyrischen Überlieferung liegt klar auf der Hand; denken wir nur an den Ausdruck lex-mosaïca (vgl. Anm. 26) und an die Kombination von Matthäus (magnum) mit Markus 12,28 (primum). — Auch das Schriftzitat aus Deuteronomium 6,5 kann wegen seines Rahmens nur Matthäus und nicht den beiden anderen Synoptikern (Mc 12,30 bzw. Lc 10,27) entnommen sein. — Der folgende Vers hingegen ist nur bei Lukas 10,28 zu belegen. — Das letzte Zitat ist wieder reiner Matthäustext (22,40).

137. Parabola Samaritani misericordis
(Lc 10,29-37)

Lc 10,29b Quis-est proximus meus?

syc + sys : Et quis-est proximus meus? = syp.

geo : Et quis est proximus meus?

Lc 10,30a ... Ex (= a) Ierusalem in Iericho = syc + sys + syp.

geo : A-Ierusalem ad-Iericho.

Lc 10,34a ... <In> vino et unguento *obligavit* (!) eum.

syc + sys : Et (*om* et syc) *obligavit* vulnera eius et infudit super ea vinum et unguentum (proiecit (= immisit) unguentum et vinum sys).

syp : Et obligavit vulnera eius et infudit super ea vinum et unguentum = syc.

geo : Et ei-implicavit (= obligavit) (+ illi Tb) vulnus illud et deposuit (= infudit) oleum et vinum.

Lc 10,36a Quis videtur tibi quod fuit proximus illius *verberati*?

syc + sys : Quis ex his tribus videtur tibi quod fuit proximus illius qui cecidit in manus (*verb.* manibus) latronum?

syp : Quis ergo ex his tribus videtur tibi quod proximus[-fuit] ei qui cecidit in manus (*verb.* manibus) latronum?

geo : Quis (Nunc quis OT) ex his tribus tibi-cogitatur (cogitatur tibi OT) proximus eius qui procidit (= incidit) in manus latronum (in-latrones OT)?

Lc 10,37 Dixit ei : Ille qui *misertus-est eius*. Etiam tu sic fac!

syc + sys : Dixit ei : Ille qui misertus-est eius. Dixit (dicit?) ei Iesus : I et etiam tu sic sis faciens (= fac)!

syp : Is autem dixit : Ille qui *misertus-est eius*. Dicit ei Iesus : I, etiam tu sic sis faciens (= fac)!

geo : Ille autem ei-dixit (dixit OT) : Qui fecit misericordiam cum illo.

Dixit illi Iesus : Ambula et fac tu quoque isto-eodem-modo (et tu quoque isto-eodem[-modo] fac OT) *et vivas* (*om* et vivas OT)!

Über die ersten Versfragmente (Lc 10,29b und 30a) erübrigt sich eine textkritische Bemerkung. Lc 10,34a ist die Stellung des Verbs obligare, das auch von den übrigen syrischen Zeugen gebracht wird, ungewöhnlich. Ob Lc 10,36a von Tatian wirklich mit Absicht ex his tribus ausgelassen worden ist? Die Verkürzung von qui cecidit in manus latronum in das Partizip verberati ist echt tatianisch. Und Lc 10,37 ist trotz Auslassung von i et der Zusammenhang mit der syrischen Überlieferung unverkennbar.

138. Controversia in templo die festo mediante
(Jo 7,14-36)

Jo 7,20b Quis quaerit occidere te? = syc + sys + syp.

geo : Quis quaerit te occidere?

Jo 7,28b Ego non⁸⁰ a meipso (= mea sponte) veni ...

syc + sys : A meipso (= mea sponte) non veni.

syp : Et a meipso (= mea sponte) non veni.

geo : Et a meipso (*verb.* a capite meo) non veni.

Jo 7,37b ... Stabat *Dominus noster* et clamat (= clamabat) : Omnis qui sitit, veniat ad me et bibat.

syc + sys : Stabat Iesus et clamat et dicit : Is-qui sitit, veniat ad me et bibat.

syp : Stabat Iesus et clamat et dicit : Si (ali)quis sitit, veniat ad me et bibat.

geo : Stetit (<con>stetit OT) Iesus, clamabat (exclamavit (*verb.* clamorem fecit) OT) et loquebatur (dixit OT) : Si sitit aliquis (si<-igitur> aliquis sitiet (crediderit in-me Op) OT), veniat ad me [et] (et OT) bibat.

Nur zu Jo 7,37 ist zu bemerken, dass, wie wir schon sahen, die Umschreibung *Dominus noster* für Iesus auf Lektionarstil hinweist und ziemlich häufig, hier aber nicht, beim Sinaisyrer vorkommt (vgl. Anm. 42).

139. Iesus lux mundi
(Jo 8,12-20)

Jo 8,12a ... Ego sum lumen mundi = syc + sys + syp.

geo : Ego sum lumen regionis (= mundi).

140. Iesus Filius Dei
(Jo 8,34-59)

Jo 8,39 ... Nosmetipsi filii Abraham (*gen.*) [sumus]. Si filii estis enim Abraham, opera eius facite.

sys (syc Lücke) : Dicunt ei : Pater noster Abraham est. Dicit eis : Si filii estis Abraham (*gen.*), opera Abraham (*gen.*) facite.

syp : Responderunt et dicunt ei : Pater noster Abraham est. Dicit eis Iesus : Quod-si filii facti-estis Abraham (*gen.*), opera Abraham (*gen.*) facientes sitis (= facite).

⁸⁰ non = אֵין.

geo : Responderunt (+ illi (*dat.*) Tb) et dixerunt illi (*dat.*) (*om* illi Tb) :
 Pater noster Abraham est. Respondit Iesus et eis-dixit (Dixit illis Iesus OT) : Si<-igitur>-forte liberi (= filii) Abrahae essetis, opera (opus OT)-forte Abrahae faceretis.

Jo 8,40 Et me cur *quaeritis occidere* ? Abraham *sic* non fecit.

sys (syc Lücke) : Nunc autem ecce quaeritis occidere me ... Abraham *hoc* non fecit.

syp : Nunc autem ecce quaeritis occidere me ... *Hoc* Abraham non fecit.

geo : Nunc autem quaeritis me occidere ... istud (*hoc* OT) Abraham pater (*om* pater OT) non operatus-est.

Jo 8,44 Vos *filii* estis Mali, *ille qui* ex (= a) principio occisor hominum (= homicida) est.

sys (syc Lücke) : Vos autem Mali (*gen.*) estis ... *ille qui* de integro (= a-principio) occisor hominum (= homicida) est.

syp : Vos ex (= a) patre calumniatore (= diabolo) existis (= estis) ... *ille qui* ex (= a) principio occisor hominum (= homicida) est.

geo : Vos ex patre daemone (patris daemonis OT) estis ... ille homicida fuit (est OT) ab initio.

Jo 8,46a Quis ex vobis arguet me de (*verb.* super) peccato ? = sys (syc Lücke) + syp.

geo : Quis ex vobis illicit (convincet OT) me propter peccata(peccatum OT) ?

Jo 8,48b Quod Samaritanus [es] tu = sys + syp (syc Lücke).

geo : Quoniam Samaritanus es (+ tu OT).

Jo 8,51 ... Omnis <is>qui verbum meum servat, mortem in aeternum non *gustabit*.

sys (syc Lücke) : Is-qui verbum meum servat, mortem non *gustabit* in aeternum.

syp : Is-qui verbum meum servat, mortem non videbit in aeternum.

geo : Si<-igitur> aliquis verba mea (verbum meum OT) conservaverit, mortem non videbit [usque] ad aeternitatem.

Jo 8,56 Abraham *expectabat* ut videret diem meum; vidit *autem* et gavisus-est.

sys (syc Lücke) : Abraham *expectabat* ut videret diem meum; et vidit et gavisus-est.

syp : Abraham pater vester *expectabat* ut videret diem meum; et vidit et gavisus-est.

geo : Abraham pater vester *libidinabat* (= cupiebat) videre diem meum (gaudebat ut videret diem hunc meum OT), vidit (et vidit OT) et perga-visus-est.

Jo 8,57 ... Filius quinquaginta annorum non factus-est (= quinquaginta annos non habes) et Abraham vidisti? = sys (syc Lücke).

syp : Hucusque filius quinquaginta annorum non factus-es (= nondum quinquaginta annos habes) et Abraham vidisti?

geo : Quinquaginta anni (annorum OT) nondum sunt tui (nondum es Op; nondum es tu Tb), et Abraham vidisti (vidistine OT)?

Jo 8,58 Dixit eis : Antequam fieret Abraham, ego exstiti (= *fui*).

sys (syc Lücke) : Dixit eis : Amen, amen dico vobis : Antequam fieret Abraham, ego exstiti (= *fui*).

syp : Dixit eis Iesus : Amen, amen dico vobis : Antequam fieret Abraham, ego exsisto (= *sum*).

geo : Dixit illis Iesus : Profecto iustum (Amen amen OT) loquor vobis, antequam Abraham esset (fieret) *fui* ego (ego sum OT).

Wenn Jo 8,39 wie fast immer in der Harmonie die einführenden Worte fehlen, so ist doch dabei nicht zu vergessen, dass auch der Sinaisyrer im Gegensatz zum griechischen Text eine ganz kurze Einleitung hat : Dicunt ei. V. 40 wandelt Tatian die erste Vershälfte mit *cur* zu einem Fragesatz um und stellt *me* prononciert an der Anfang; *sic* statt *hoc* ist wohl auch eine freie Übersetzung, obgleich der Sinaisyrer sein *hoc* durch seine Wortstellung auch nicht besonders betont. V. 44 vermelden Evangelienharmonie wie Sinaisyrer die Bezeichnung *pater* für den »Bösen« (altertümlicher als »Teufel«, »Verleumder«); Tatian setzt aber deutlicher als der Sinaisyrer »Söhne des Bösen« und nicht bloss den puren Genitiv. In V. 51 haben Harmonie wie Sinaisyrer (der Curetonianus fehlt in der ganze Perikope!) statt *videbit* das echt semitische, aber hier nicht bezeugte *gustabit*, in ersterer oberdrein erst am Schluss in freier Wortfolge. V. 56 begenet uns bei Tatian und allen Syrern statt *exsultavit* ein *expectabat*, das sogar noch im Adysh-Tetraevangelium als *libidinavit* (»sehnlichst verlangen«) nachwirkt; wieder lassen dabei Harmonie und Sinaisyrer *pater vester* aus. V. 57 ist *filius* nicht wie sonst im Kapitel 8 des Johannesevangeliums wörtlich zu nehmen, es steht vielmehr zur Bezeichnung des Alters nach semitischen Sprachgebrauch. Zugleich bringt Tatian statt *nondum* einfach *non*. V. 58 endlich finden wir in der Evangelienharmonie und beim Sinaisyrer *exstiti* = *fui*, dagegen in der Peschitta wie im Griechischen *sum*. In der altgeorgischen Version spiegelt sich beides wider : der ältere Adyshcodex hat *fui*, die jüngeren Opiza- und Tbethi-Tetraevangelien natürlich *sum*.

(Fortsetzung folgt)

Zwei Miszellen zur Chronik von Se'ert

von

Rainer Degen

I. Ein neues Stück der Chronik von Se'ert?

In den *Mélanges de l'Université Saint-Joseph*, tome XLII (Beyrouth 1966), hat Prof. J.M. Fiey, OP ein Verzeichnis der 'Noms propres de la seconde partie de la *Chronique de Seert*'¹ veröffentlicht; dafür gebührt ihm der Dank aller an dieser Chronik Interessierten.

Darüberhinaus macht Prof. Fiey die wichtige Mitteilung »que l'on peut compléter une partie de l'une des pages manquantes de la première partie« der Chronik (S. 202). In der arabischen Übersetzung der 'Histoire abrégée de l'Église catholique'² von Lhomond hat nämlich der Übersetzer Joseph David einige Texte als Zitate gekennzeichnet, die er »einem der orientalischen Historiker« (aḥad al-mu'arriḥīna š-šarqīyīna)³ entnommen hat. Prof. Fiey bemerkt zu diesen Zitaten: »Les résumés donnés sur Mār Eugène, Jean de Beith Zabdai et Aḥa de Zarnoqa correspondent exactement au texte de la *Chronique*, le premier dans le manuscrit A de Mossoul-Bagdad et les autres dans les pages séparées copiées à Seert par Mgr A. Scher et provenant de texte de Mossoul. Mais certains détails publiés par Mgr David, mis également par lui entre guillemets et attribués au même 'historien oriental', sont nouveaux. Ils complètent en partie la lacune entre les feuilles A. 75 et S. 1 et donnent le début de l'histoire de Yaunān d'Anbār. Avec cette histoire (avant elle, si Mgr David n'a pas changé l'ordre dans lequel se

¹ S. 206-218.

² Der Titel des Werkes lautet auf den mir vorliegenden Photokopien: Histoire abrégée de l'Église catholique, par Lhomond. Traduite du français et augmentée par Joseph David, chorévêque syrien à Mossoul. Édition stéréotypée. Mossoul: Imprimerie des Pères Dominicains 1873, und in Arabisch كتاب مختصر تواريخ الكنيسة تاليف المعلم لومون الفرنساوي استخراج حديثاً من اللغة الفرنسية الى العربية الخوري يوسف داود وذيله بفوائد ١٨٧٣ سنة. Fiey, op. cit., S. 202 und G. Graf, GCAL, IV, S. 79i sind entsprechend zu berichtigen. — P. Dr. Raimund Köbert, Professor am Päpstlichen Bibelinstitut, möchte ich für die liebenswürdige Beschaffung der Photokopien meinen ergebenen Dank aussprechen. (Das Buch ist in der Bibliothek des Pontificio Istituto Orientale, Roma, vorhanden).

³ S. ١٤٧, 4.

présentaient à lui les feuillets) se trouvait une notice sur le couvent de Kamoul. On ne peut dire si cette notice représente le texte complet de la *Chronique* ou si elle n'en donne qu'un résumé substantiel. Les notices précédentes, que l'on peut comparer au texte de la *Chronique*, sont habituellement résumées, mais donnent tels quels les morceaux essentiels des phrases⁴.

Die Folgerungen, die Prof. Fiey aus dem Fund der Zitate dieses ungenannten »orientalischen Historikers« zieht, lauten: »De la présence de ce texte dans l'*Histoire* de Mgr David, on peut conclure que la page manquante de la *Chronique de Seert* fut perdue entre 1873, date à laquelle Mgr David consulta le manuscrit de Mossoul, et 1907, date de la publication de Mgr A. Scher« (S. 204).

Die Angaben über Mār Auḡīn, Yūḥannā und Aḥā, die als »exactly« dem Text der Chronik entsprechend bezeichnet werden, »sont habituellement résumées« (S. 203) — das heisst aber doch, sie entsprechen nicht ganz der Chronik von Se'ert. Und in der Tat sind sie nicht der Chronik entnommen, sondern dem Kitāb al-Miḡdal des Mārī ibn Sulaimān⁵. Die folgenden Textvergleiche mögen das beweisen.

a) Mār Auḡīn

Texte: Mārī, ١٤١, 1-5; David, ١٤٧, 4 - ١٤٨, 3; Se'ert I/1 [24-26]⁶

Mārī	وفي ايامه دار	مار اوجين صلوته معنا	بارض القبط
David		مار اوجين	بارض القبط
Se'ert	في هذا الزمان ظهر...	مار اوجين	بارض القبط ^a
M	ووافي	نصيبين وسكن	
D	فوافي	نصيبين وسكن	
S	...	ووافوا معه نصيبين وسكن	
M	في جبل	الازلي ⁷	وابراً اولاد
D	في جبل	الازل	وابراً اولاد
S	بالقرب من	الحبل المعروف بالازل ^b ...	وابراً ابنا لقردون

⁴ Fiey, op. cit., S. 202.

⁵ Maris Amri et Slibae De Patriarchis Nestorianorum Commentaria. Ex codicibus vaticanis edidit et latine reddidit H. Gismondi. Pars Prior: Maris textus arabicus. Rom 1899 (Nachdruck o.O., o.J. [Bagdad ca. 1966]).

⁶ A. Scher, Histoire Nestorienne. Chronique de Séert, in PO IV,3 (1908), S. 213-313; V,3 (1910), S. 217-344.

⁷ Diese Stelle fehlt im Index S. ١٧٠, 2. Spalte.

عامل نصبيين من امراض شديدة	Mārī
عامل نصبيين من امراض شديدة	David
عامل نصبيين من علة ^e ...	Se'ert
فاعتمد واهل بيته وتنبأ على ما يكون	M
فاعتمد هو واهل بيته وتنبأ على ما يكون	D
فاعتمد هو واهل بيته ^e وتنبأ ... على ما يجرى فى البيعة	S
من اريوس فى البيعة	M
من اريوس فى البيعة	D
من اريوس ^f	S
ومجمع الثلاثئة والشمنية عشر وطاف بلاد قردى وبازبدى	M
ومجمع الثلاثئة والثمانية عشر وطاف بلاد قردو وبازبدى ¹	D
الثلاثئة والشمنية عشر ^g ... ان يطوف ... بقردى وبازبدى ^h	S
ونصبيين وتلمذ الناس بها	M
ونصبيين	D
ونصبيين ...	S
وشاخ وتفرق تلاميذه وينا عمرا واستباح ودفن فى عمره	M
وشاخ وتفرق تلاميذه وبنى عمرا ^k واستباح ودفن فى عمره [»]	D
ولما شاخ ترك تلاميذه وبنوا الاعمار ... ستباح ودفن فى عمره	S

a) S. [24], 6. — b) S. [25], 5. — c) Zeile 7. — d) Sic Ms., Edition (Zeile 8) فاعتمد. — e) Zeile 8. f) Ms. امر اريوس, Edition (Zeile 9) امريوس. — g) Zeile 10. — h) Ms. ارندى. — i) Erklärende Glosse von Mgr. David: «(وهى المسماة جزيرة ابن عمر)» ١٤٨, 1. — j) S. [25], 11. — k) Erklärender Zusatz von Mgr. David: «(اى ديرا عامرا)» ١٤٨, 2.

Die Synopse der drei Texte zeigt deutlich, warum sich Prof. Fiey der Eindruck aufdrängte, dass Mgr. David ein Résumé des Chronik-Textes gegeben hätte: Die drei Texte stimmen in den oben abgedruckten Stücken weitgehend überein⁸. Gegenüber den Texten von Mārī und David weist

⁸ Der Text der Chronik von Se'ert ist ohne die »Überschüsse« gegenüber den anderen Texten abgedruckt.

die Chronik von Se'ert mehrere Abweichungen und Erweiterungen auf.

- 1.+2. Block : Vom Vergleichspunkt bi-arḏ an sind die Texte von M(āri) und D(avid) identisch; S(e'ert) weicht geringfügig ab.
- 3.+4. Block : M und D sind identisch bis auf die Variante beim Bergnamen Izlā; S weicht durch Erklärungen und andere Wortwahl ab.
- 5.+6. Block : M und D sind identisch bis auf huwa, das nur D erhalten hat. S stimmt in fa-'tamaḏa mit /ḏ/ und huwa mit D überein, ist jedoch wieder erweitert; ausserdem ist fī l-bi'a umgestellt.
- 7.+8. Block : M und D sind identisch bis auf orthographische Varianten bei den Zahlwörtern. M hat — wie auch noch 0, 3, 0,7 und 00,10 — Qardā gegenüber Qardū (D) und den Zusatz wa-talammaḏa n-nāsa bihā; S ist erweitert und weicht leicht ab.
- 9 Block : M und D sind identisch bis auf die orthographische Variante bei banā mit Alif (M) bzw. Yā' (D); S weicht ab.

b) Yūḥanna

Texte : Māri, ٢٦,9-10; David, ١٤٨,3-4; Se'ert I/2, [138f.]

وفى هذه الايام ظهر يوحنا صاحب عمر بازبدى	Māri
يوحنا صاحب دير بازبدى	David
خبر يوحنا صاحب عمر بازبدى ^a	Se'ert
وهو من تلامذة مار اوجين وكان يدع كرخه ويطوف	M
« كان يدع كوخه ويطوف	D
هذا القديس احد تلاميذ مار اوجين ^b ... وكان يدع كرخه ويطوف	S
<u>القرى المجاورة له</u>	M
<u>القرى</u>	D
<u>القرى</u>	S
فينصر الناس وبنى عمرا كان قديما بيت للاصنام...	M
وينصر الناس وبنى عمرا كان قديما بيت اصنام »	D
فينصر اهلها ^c ... وكان قد بنى عمرا كان قديما بيت الاصنام ^d ...	S

a) Ms. برندى. — b) S. [138], 8. — c) Zeile 9. — d) Zeile 10.

Die drei Texte sind wiederum weitgehend identisch :

2. Block : Vom Vergleichspunkt an sind M und D identisch bis auf kirḥuhū 'seine Mönchszelle' (M) gegenüber kūḥuhū 'seine Hütte' (D). S stimmt mit M in kirḥuhū überein, ist jedoch erweitert.

4. Block : M und D sind identisch bis auf bait lil-aṣnām (M) gegenüber bait aṣnām (D). S weicht geringfügig ab und ist erweitert.

c) Aḥā

Texte : Mārī, ٢٢, 14-17; David, ١٤٨, 5-9; Se'ert I/2, [140]

وتلامذة مار اوجين	كثيرا لا يحصون	Mārī
		David
كان للقديس	مار اوجين تلميذا	Se'ert
منهم انا وحصل		M
« انا حصل		D
انا فمضى الى ارض		S
يبازيدى وينا	ديرا كبيرا وكان	M
يبازيدى وبنى فيها	ديرا كبيرا وكان	D
بازيدى ^a ... وينا هناك	ديرا كبيرا اجتمع اليه الرهبان ^b	S
يستقون الماء		M
يستقون الماء		D
... يستقون الماء		S
بالزرنوق وهو اصغر من الدالية	ويتاذون	M
بالزرنوق وهو اصغر من الدالية فكلنا	يتاذون	D
بالزرنوق	ويتاذون بذلك فاطهر الله نعمته	S
وبجيل		M
وبجيل		D
بقدس عظام		S
احا القديس وبصلوة ايشوعسبرن ^e الراهب	نبت لهم عين ماء	M
احا القديس وبصلوة ايشوعياب الراهب	نبت لهم عين ماء	D
هذا القديس وصلوات ايشوعبرن الراهب ^e ...	له عين	S

من تحت المذبح	Mārī
من تحت المذبح	David
تحت الهيكل	Se'ert

واستغنوا عن التعب وسمى عمر الزرنوق.	M
فاستغنوا عن التعب وسمى عمر الزرنوق »	D
فيها ماء عذب فاستغنوا عن التعب وسمى عمر الزرنوق بهذا السبب	S

a) Ms. برندی. — b) S. [140], 3. — c) Zeile 4. — d) So die Edition: Ms. Vat. ايشوع سيرن, Ms. Paris ايشوع برنون, Ms. Mosul ايشوع سبرون (vgl. H. Gismondi, op. cit., ١٦. sub »26, 16«).

- 1.+2. Block: Vom Vergleichspunkt an sind M und D identisch, S weicht ab.
3. Block: M und D sind weitgehend identisch, D jedoch mit Erweiterung fihā (dafür S hunāka) und hādā d-dair gegenüber hādā l-'umr (M). S weicht ab.
- 4.+5. Block: M und D sind identisch. D hat zusätzlich fa-kānū. S ist zum Teil erweitert, zum Teil gekürzt.
- 6.+7. Block: M und D sind identisch, zeigen jedoch abweichende Orthographie bei ṣalāt. S hat den Plural ṣalawāt, ist ausserdem erweitert und weicht zum Teil ab. — Die Personennamen sind in allen Versionen verschieden.
- 8.+9. Block: M und D sind identisch bis auf wa- (M) für fa- (D). S ist geringfügig erweitert.

Bei den drei bisher betrachteten Textabschnitten lag uns zum Vergleich jeweils der Text von Mārī und der Chronik von Se'ert vor. Es konnte gezeigt werden, dass die Texte von Mārī und David sich in der Regel genau entsprechen, während die Chronik oft kleinere Abweichungen aufweist. Ein Résumé der Chronik von Se'ert, das zufällig jeweils den genauen Wortlaut von Mārī trifft, ist aber m.E. mit Sicherheit auszuschliessen.

Bei der hier vorgenommenen Gegenüberstellung von Textabschnitten aus Mārī und der Chronik von Se'ert ist erneut die enge Verwandtschaft beider Texte sichtbar geworden⁹.

Die beiden folgenden Texte über Mār Yaunān und 'Umr Kamūl, die Prof. Fiey nach der Ausgabe von Mgr. David bekannt gemacht hat, sollen nach Meinung von Prof. Fiey zum ursprünglichen Text der Chronik von Se'ert gehören. Zum Vergleich sind hier wiederum die entsprechenden Abschnitte von Mārī herangezogen.

⁹ Eine Untersuchung über das Abhängigkeitsverhältnis der Patriarchenchroniken des Mārī, 'Amr und Ṣalibā und der Chronik von Se'ert bereitet der Verfasser vor.

d) Mār Yaunān

Texte : Mārī, ٢٠٤,4-7; David, ١٤٨,-3-1 = Fiey, S. 204

وفي هذه الايام ظهر مار يونان صاحب عمر الانبار	Mārī
« مار يونان صاحب عمر الانبار	David
وهو تلميذ مار اوجين وكان عارفا بالطب والفلسفة واطرح العالم	M
... كان عارفا بالطب والفلسفة فاطرح العالم	D
وزهد ولزم الصوم	M
وزهد فيه ولزم الصوم	D
والصلوة وكان يقرب الى قسطنطين الملك وكانت له معجزات	M
والصلوة ...	D
وورد العراق واقام	M
وورد العراق واقام	D
بالانبار زمانا واجتمع اليه رهبان	M
بالانبار زمانا واجتمع اليه رهبان »	D

1. Zeilenpaar : Die vergleichbaren Textpartien bei M und D sind identisch, — Die Angabe Prof. Fiey's, dass Mgr. David »donne le titre exact« ist unzutreffend (vgl. Taf. II). Mgr. David gibt keine Titel an; er leitet das Zitat über Mār Yaunān mit den Worten wa-qāla fi Yaunān ein. Ḥabar¹⁰ ist als von Prof. Fiey ergänzt in Klammern zu setzen.
 - 2.+3. Zeilenpaar : Bei D ist zu Beginn eine Auslassung gekennzeichnet, als deren möglicher Text sich der von Mārī anbietet. D hat nach zahada zusätzlich fihi.
 - 4.+5. Zeilenpaar : Die beiden Texte sind identisch bis auf die als ausgelassen gekennzeichnete Passage.
 6. Zeilenpaar : M und D sind identisch.
- Das Zitat bei Mgr. David stammt also aus Mārī b. Sulaimān's Kitāb al-Miḡdal.

¹⁰ Fiey, op. cit., S. 204.

e) 'Umr Kamūl

Texte : Mari, ٢٥,17 - ٢٦,1; David, ١٤٨,9-16 = Fiey, S. 203

وفي هذه الايام بنى عمر كمول بالجزيرة وسببه ان بعض خواص	Mārī
« بنى عمر كمول بالجزيرة وسببه ان بعض خواص	David
سابور كان يتقلد	M
سابور ^٣ كان قد تقلد	D
نصبيين فلما رأى العجائب والنور الذى ظهر من السماء عند	M
نصبيين فلما رأى العجائب والنور الذى ظهر من السماء عند	D
قتل شهدوست صار	M
قتل شهدست ^٥ صار	D
يمنع سابور من قتل النصارى واطلق منهم خلقا ووشى به الى	M
يمنع سابور من قتل النصارى واطلق منهم خلقا فوشى به الى	D
سابور ولم يصدق	M
سابور ...	D
وكان يسئل الله اعانته وترك مملكته ومضى الى ربن مار اوجين ^٤	M
فترك مملكته ومضى الى مار اوجين	D
وتعمد وسمى يوحنا	M
وتعمد وسمى يوحنا	D
فطلبه سابور فلم يجده وحصل فى مغارة بقرب قرية كمول	M
وظلبه سابور فلم يجده وحصل فى مغارة بقرب قرية كمول	D
وظهرت على يده معجزات	M
...	D
ومات ودفن فى مغارته ووافى من بعده اوكاما تلميذ مار	M
ومات ودفن فى مغارته ووافى من بعده اوكاما تلميذ مار	D
ابرهيم وبنى فى الموضع عمرا	M
ابرهيم وبنى فى الموضع عمرا»	D

a) Zusatz von Mgr. David »(ملك الفرس)«. — b) Zusatz Mgr. D. vid »(الشهيد)«. — c) Ms. Mosul الى دير مار اوجين (vgl. H. Gismondi, op. cit., ١٦. sub »25,20«).

- 1.+2. Zeilenpaar : Nach der bei Mārī üblichen Formel wa-fī hāidhī l-aiyām sind die Texte identisch bis auf die kleine Variante kāna yataqalladu (M) gegenüber kāna qad taqallada (D).
- 3.+4. Zeilenpaar : M und D sind identisch bis auf die orthographische Variante in Šahdost.
- 5.+6. Zeilenpaar : M und D weichen lediglich in wa-wušiya (M) gegenüber fa- (D) ab. Bei M ist die von D als Auslassung gekennzeichnete Passage erhalten.
- 7.+8. Zeilenpaar : M und D sind identisch bis auf wa-taraka (M) gegenüber fa- (D) und ta'ammad/ḡa mit /d/ (M) bzw. /ḡ/ (D). In D fehlt ausserdem rabban.
- 9.+10. Zeilenpaar : M und D sind wiederum identisch bis auf fa-ṭalaba-hū (M) gegenüber wa- (D). Bei M ist die von D ausgelassene Passage vorhanden.
11. Zeilenpaar : M und D sind identisch. Lediglich rabban fehlt in D wie schon im 4. Zeilenpaar.

Auch dieses Zitat Mgr. David's stammt mit Sicherheit aus dem Kitāb al-Miḡdal.

Es hat sich ergeben, dass alle fünf Zitate, die Mgr. David dem »orientalischen Historiker« entnommen hat, aus dem Kitāb al-Miḡdal des Mārī ibn Sulaimān stammen. Die geringfügigen Abweichungen sprechen nicht dagegen, da wir bei der Textvergleichung auf H. Gismondi's Ausgabe von Mārī angewiesen waren, von der wir nicht wissen, ob in ihr alle Varianten der Handschriften angegeben sind. Eine der drei von H. Gismondi benutzten Handschriften — daran sei erinnert — stammt aus Mosul¹¹, so dass Mgr. David die Handschrift kennen konnte. Es ist jedoch nicht nachweisbar, dass er die Handschrift der Chronik von Se'ert benutzt hat.

Die Folgerungen von Prof. Fiey, op. cit., S. 204, dass »la page manquante« zwischen 1873 und 1907 verlorengegangen sei, sind somit leider hinfällig.

II. Zur Handschriften-Lage

Die Chronik von Se'ert, die vor allem in den letzten Jahren wiederholt Objekt von historischen und literarkritischen Untersuchungen gewesen ist, wurde m.W. bisher noch nicht auf ihre handschriftlichen Grundlagen hin untersucht. Im folgenden soll deshalb auf einige Aspekte der Handschriften

¹¹ Vgl. H. Gismondi, op. cit., S. V, 3.

aufmerksam gemacht werden, die dazu anregen sollen, die bestehenden Unklarheiten lösen zu helfen — soweit dies noch möglich ist.

Am einfachsten ist die Lage beim 2. Teil der Chronik: Die Handschrift »P« befindet sich heute als Ms. arabe 6653 in der Bibliothèque nationale in Paris. Ein von der Bibliothèque nationale freundlicherweise zur Verfügung gestellter Mikrofilm — aus dem unten zwei Aufnahmen veröffentlicht werden, um einen Eindruck von der Schrift zu vermitteln¹² — erlaubt das genaue Vergleichen von Manuskript und Druck-Ausgabe.

Diese Handschrift, die sich früher in Se'ert befand, wurde von A. Scher in seinem *Catalogue des manuscrits syriaques et arabes conservés dans la bibliothèque épiscopale de Séert*¹³ als Codex 128 folgendermassen beschrieben (S. 90):

»Volume de 24 cent. sur 17; le commencement et la fin manquent; 364 pages de 13 lignes. Grosse écriture.

HISTOIRE NESTORIENNE, DEPUIS LE PATRIARCHE BABAI (466-481).

JUSQU'AU PATRIARCHE JÉSUYAB D'ADJABÈNE. (651-660).

C'est une compilation qui comprend aussi l'Histoire de l'Église jacobite, et le Récit des événements politiques relatifs aux deux empires, Perse et Byzantin, et à la conquête des Arabes. Elle est très précieuse par les renseignements intéressants et peu connus qu'elle fournit sur les Patriarches et les moines nestoriens, et sur les derniers temps des Sassanides.

Sans date. L'écriture me paraît d'être avant le XIV^e siècle; la plupart des lettres ne sont pas accentuées.

Hier ist also noch kein Hinweis darauf gegeben, dass die Handschrift der zweite Teil eines Manuskriptes ist, dessen ersten Teil A. Scher aus Mosul kannte. Die Verbindung zwischen den beiden Handschriften ist erst 1907 in der Einleitung¹⁴ zur Ausgabe der Chronik von Se'ert in PO IV, S. 216-217 ausgesprochen:

»L'histoire anonyme, qui se trouve à notre bibliothèque de Séert, est, avons-nous dit, la suite de cette histoire que nous éditions ici. Voici nos raisons:

1^o L'écriture et le format des feuilles sont absolument les mêmes dans les deux mss.

2^o L'ordre des chapitres est encore le même.

3^o Le titre de la plupart des chapitres commence dans les deux mss. par les mots: *خبر او ذكر فلان*: »Histoire ou souvenir de ...«.

¹² Damit ist gleichzeitig ein von C. F. Seybold, ZDMG 66 [1912], S. 743 geäussert Wunsch erfüllt.

¹³ Mossoul 1905.

¹⁴ Die Einleitung ist 1906 (oder früher) geschrieben, vgl. die Bemerkungen von F. Nau in PO V, S. 219 und PO IV, S. 218.

40 Dans les titres des chapitres sur les patriarches, après le nom de chaque patriarche est indiqué aussi dans les deux mss. son rang numérique. ... Nous croyons donc pouvoir conclure, comme nous l'avons indiqué précédemment, que les manuscrits de Séert et de Mossoul ne forment qu'un seul ouvrage» (S. 217).

Der erste Teil der Chronik basiert auf einer einzigen Handschrift in Mosul, die A. Scher bereits 1902¹⁵, noch bevor er Bischof von Se'ert wurde, kopiert und als »Codex 113 — '*Histoire Nestorienne*', en arabe« innerhalb des im Herbst 1907 erschienenen Aufsatzes »Notice sur les manuscrits syriaques conservés dans la bibliothèque du patriarchat chaldéen de Mossoul«¹⁶ folgendermassen beschrieben hat (S. 257) :

»Ce volume contient deux parties : la première, renferme les événements de l'an 363 à l'an 422, et la deuxième va depuis 250 jusqu'à 364. Celui qui a relié à neuf le ms. a certainement interverti l'ordre des cahiers. Cette compilation comprend aussi l'histoire de l'Église romaine et grecque, ainsi que le récit des événements politiques relatifs aux deux empires Perse et Byzantin. L'auteur de l'ouvrage nous est inconnu ; il est postérieur au patriarche Išô'barnoun (mort en 828) qu'il cite.

Sans date. Écriture assez ancienne, grosse et lisible ; mais les points diacritiques font souvent défaut. Les premiers et les derniers cahiers ont disparu.

Ähnlich summarisch ist die Beschreibung der Handschrift in der Einleitung PO IV, S. 215. Hier sind jedoch wenigstens die Abmessungen mitgeteilt : »Le manuscrit de Mossoul mesure 24 centimètres sur 17 ; le commencement de la fin manquent. Il a été relié à neuf«. Nach einer Aufzählung einiger Eigenheiten des Kopisten fährt A. Scher fort (S. 216) :

»Le manuscrit A est formé de deux parties distinctes : la première, qui contient les événements de l'an 364 à l'an 422, est postérieure à la dernière ; elle commence par les mots : وكان ايضا رجل يستقى (chap. 35)¹⁷ et finit par : ... ولم يكن بقي من المطارنة والاساقفة الذين كانوا في ايام (chap. 76). La deuxième partie, qui va depuis 250 jusqu'à 363, est, au contraire, antérieure à la première ; elle commence par les mots : وانفرد فونطوس وليس يجب ان تهجم على (chap. 1) et finit par : القس رئيس البيعة برومية (chap. 34). قوم لم تعرف كيف قوتهم من ضعفهم.

La grandeur du manuscrit, ainsi que son écriture, sont absolument les mêmes dans les deux parties. Celui qui a relié à neuf le manuscrit aurait donc interverti l'ordre des cahiers ... Pour suivre l'ordre chronologique,

¹⁵ Vgl. PO IV, S. 215.

¹⁶ Revue des bibliothèques 17 [1907], S. 237-260.

¹⁷ Auf Seite [134] merkt man jedoch, dass mit diesen Worten S 1 beginnt und nicht A 1.

mais surtout pour rendre au manuscrit son état primitif, nous venons donc, à notre tour, de renverser, dans cette édition, l'ordre des cahiers«. Der erste Teil der Chronik basiert zwar auf einem einzigen Manuskript, aber innerhalb der Ausgabe taucht am Rand öfters neben »A« der Buchstabe »S« als Angabe der Handschrift-Seitenzählung auf. Was bezeichnet dieses »S«? Über die »Handschrift S« — wie sie hier einmal vorläufig bezeichnet sei — wissen wir nur das Wenige, was uns A. Scher in PO IV, S. 215 mitteilt :

»Nous avons eu encore la bonne fortune de trouver dans notre bibliothèque de Séert bien des feuilles de ce même document; aussi croyons-nous que le manuscrit de Mossoul appartenait primitivement à notre bibliothèque de Séert. Dans cette édition, A désigne notre copie, et S désigne des feuilles conservées dans notre bibliothèque; nous les avons numérotées nous-mêmes«.

Weitere Informationen — etwa in dem schon genannten Katalog A. Scher's der Handschriften von Se'ert — sucht man vergeblich.

Allein aus der Druck-Ausgabe der Chronik in PO IV und PO V sind weitere Informationen, vor allem Anhaltspunkte über den Umfang der »A« und »S«-Blätter und über die Anzahl der Zeilen pro Blatt zu gewinnen. Die folgende Tabelle erlaubt es, abzulesen, wie sich die Verteilung von »A«- und »S«-Seiten verhält und wieviele Druck-Zeilen eine Seite Handschrift ergibt.

	Blatt	Druck-Zeilen	Seiten der Ausgabe		Blatt	Druck-Zeilen	Seiten der Ausgabe
PO IV,3 :	A 38	14	[9]- [10]		S 14	8	[55]- [56]
	A 39	36	[10]- [13]		S 15	8	[56]- [57]
	A 40	34	[13]- [17]		S 16	8	[57]
	A 41	36	[17]- [20]		S 17	8	[57]- [58]
	A 42	34	[20]- [23]		S 18	8	[58]
	A 43	36	[23]- [27]		S 19	8	[58]- [59]
	A 44	36	[27]- [30]		S 20	8	[59]
	A 45	28	[30]- [33]		S 21	8	[59]- [60]
	A 46	26	[33]- [35]		S 22	8	[60]- [61]
	A 47	39	[35]- [38]		S 23	8	[61]
	A 48	39	[38]- [42]		S 24	8	[61]- [62]
	A 49	41	[42]- [45]		S 25	8	[62]
	A 50	40	[45]- [49]		S 26	8	[62]- [63]
	A 51	32	[49]- [51]		S 27	8	[63]- [64]
					S 28	8	[64]
	S 9	8	[51]- [52]				
	S 10	8	[52]- [53]		A 52	36	[64]- [67]
	S 11	8	[53]- [54]		A 53	10	[67]- [68]
	S 12	8	[54]- [55]		A 54	19	[68]- [70]
	S 13	8	[55]		A 55	16	[70]- [71]

	Blatt	Druck- Zeilen	Seiten der Ausgabe		Blatt	Druck- Zeilen	Seiten der Ausgabe
	A 56	16	[71]- [72]		S 7	8	[139]-[140]
	A 57	32	[72]- [75]		S 8	8	[140]-[141]
	A 58	33	[75]- [78]				
	A 59	32	[78]- [81]		A 1	24	[141]-[143]
	A 60	33	[81]- [84]		A 2	24	[143]-[145]
	A 61	32	[84]- [87]		A 3	24	[145]-[147]
	A 62	30	[87]- [90]		A 4	25	[147]-[150]
	A 63	29	[90]- [93]		A 5	25	[150]-[152]
					A 6	26	[152]-[155]
	S 29	8	[93]		A 7	27	[155]-[157]
	S 30	8	[93]- [94]		A 8	22	[157]-[159]
	S 31	8	[94]- [95]		A 9	26	[159]-[162]
	S 32	8	[95]		A 10	26	[162]-[164]
	S 33	8	[95]- [96]		A 11	24	[164]-[166]
	S 34	8	[96]- [97]		A 12	22	[166]-[168]
	S 35	8	[97]		A 13	22	[168]-[170]
	S 36	8	[97]- [98]		A 14	20	[170]-[172]
	S 37	8	[98]- [99]		A 15	20	[172]-[174]
	S 38	8	[99]		A 16	20	[174]-[175]
	S 39	8	[99]-[100]		A 17	22	[175]-[177]
	S 40	8	[100]-[101]		A 18	22	[177]-[179]
	S 64	10	[101]-[102]		A 19	19	[179]-[181]
					A 20	21	[181]-[182]
PO V,3 :	A 64	14	[109]-[110]		A 21	20	[182]-[184]
	A 65	24	[110]-[113]		A 22	18	[184]-[185]
	A 66	24	[113]-[115]		A 23	20	[185]-[187]
	A 67	24	[115]-[118]		A 24	23	[187]-[189]
	A 68	24	[118]-[120]		A 25	24	[189]-[191]
	A 69	24	[120]-[122]		A 26	20	[191]-[193]
	A 70	24	[122]-[124]		A 27	11	[193]-[194]
	A 71	25	[124]-[127]		A 28	22	[194]-[196]
	A 72	22,5	[127]-[129]		A 29	9	[196]-[197]
	A 73	22,5	[129]-[131]		A 30	23	[197]-[199]
	A 74	22	[131]-[133]		A 31	31	[199]-[202]
	A 75	6,5	[133]-[134]		A 32	31	[202]-[206]
					A 33	31	[206]-[208]
	S 1	8	[134]-[135]		A 34	33	[208]-[211]
	S 2	8	[135]-[136]		A 35	33	[211]-[215]
	S 3	8	[136]		A 36	32	[215]-[217]
	S 4	8	[136]-[137]		A 37	32	[217]-[220]
	S 5	8	[137]-[138]		A 38	18	[220]-[222]
	S 6	8	[138]-[139]				

Die Tabelle zeigt deutlich, dass

1. die »S«-Blätter regelmässig 8 Druck-Zeilen Text ergeben,
2. die Anzahl der Druck-Zeilen der »A«-Seiten ganz unregelmässig ist und von minimal 10 Zeilen¹⁸ bis zu maximal 41 Zeilen reicht,
3. die »S«- und »A«-Seiten ineinandergeschoben sind.

Ebenso wie die »S«-Blätter ergeben auch die »P«-Blätter des zweiten Teils der Chronik — wie man leicht innerhalb der Ausgabe nachzählen kann — jeweils 8 Druckzeilen. Die handschriftliche Grundlage für »P« sind jeweils 13 Zeilen pro Blatt. Wir können daher vermuten, dass auch die »S«-Blätter jeweils 13 Zeilen Handschrift enthielten.

Es ergibt sich, dass die »Handschrift S« in Se'ert 40 Seiten umfasst haben muss.

Die ständig wechselnde Anzahl von Druck-Zeilen pro »A«-Blatt ist gewiss auffällig. Da es jedoch keineswegs wahrscheinlich ist, dass ein Kopist, der mehrere Hundert Blätter gleichmässig mit 13 Zeilen beschriftet, auf 75 Seiten die Anzahl der Zeilen pro Blatt bis auf das fünffache erhöht, muss die Lösung an anderer Stelle gesucht werden. Das Rätsel wird durch das Vorwort des Herausgebers A. Scher geklärt: »Dans cette édition, A désigne notre copie«¹⁹. Das heisst also: Wir sind durch die Edition über die Verteilung des Textes in A. Scher's Kopie unterrichtet. Der Umfang des Textes innerhalb einer Kopie ist jedoch relativ belanglos. Wichtig ist allein das Aussehen der Vorlage, hier also des »Codex 113« der Bibliothek des chaldäischen Patriarchats von Mosul. Über diese wichtige Handschrift wissen wir jedoch ausser den äusseren Abmessungen nichts! Bisher sind weder die Anzahl der Zeilen pro Blatt noch der Gesamt-Umfang mitgeteilt worden. Das erstere wird sich durch eine Veröffentlichung noch feststellen lassen. Ob aber alle Blätter, die A. Scher 1902 kopieren konnte, noch vorhanden sind, erscheint fraglich²⁰.

Die Dringlichkeit einer Faksimile-Veröffentlichung — oder die Bereitstellung eines Mikro-Filmes — des noch vorhandenen Restes dieses »Codex 113« wird unterstrichen durch das Ineinandergreifen der »S«- und »A«-Seiten (in der Reihenfolge der Ausgabe):

PO IV,3 : A 38 → A 51 = 14 Blätter

S 9 → S 28 = 20 Blätter

A 52 → A 63 = 12 Blätter

¹⁸ Das unvollständige Blatt A 75 mit nur 6,5 Zeilen ist ausgeklammert.

¹⁹ Doch vgl. S. 216 »Le manuscrit A ...«.

²⁰ Der Codex befindet sich jetzt in der Bibliothek des chaldäischen Patriarchats in Bagdad. Einem On-dit zufolge soll er sich in ein Bündel loser Blätter verwandelt haben, von denen seit der Ausgabe einige verlorengegangen sind.

S 29 → S 40 = 12 Blätter

und S 64 (!) = 1 Blatt

PO V,3 : A 64 → A 75 = 12 Blätter

S 1 → S 8 = 8 Blätter

A 1 → A 38 = 37 Blätter²¹

Wenn wir zunächst die »S«-Blätter ausklammern, ergibt sich folgende Reihenfolge :

A 38 → A 51

A 52 → A 63

A 64 → A 75

A 1 → A 38

Nun ist jedoch diese Anordnung erst innerhalb der Ausgabe durch A. Scher vorgenommen worden, allerdings um den ursprünglichen Zustand der Handschrift wiederherzustellen. In der Vorlage, die er kopierte, waren die Hefte nach seiner Angabe vertauscht eingebunden, so dass also folgende Ordnung vorliegen haben muss :

A 1 → A 38

A 38 → A 75.

Besonderes Interesse verdient davon Blatt 38; auf diesem Blatt sind Ende (18 Zeilen lang) und Anfang (14 Zeilen lang) der berichteten Ereignisse, also ungefähr die Jahre 422 und 250 vereinigt. Wie ist das möglich? Wie können die Hefte vertauscht eingebunden sein, wenn Anfang und Ende auf einem einzigen Blatt liegen? Die Antwort darauf kann m.E. nur lauten : Es ist unmöglich, dass in der von A. Scher benutzten Handschrift Anfang und Ende auf dem gleichen Blatt waren. Dies kann nur auf der Kopie — wo jeweils mehrere Seiten der Vorlage ohne nähere Angaben auf eine Seite kopiert worden sind — möglich sein.

Die »S«-Blätter, die jeweils zwischen die »A«-Blätter eingeschoben sind, verteilen sich folgendermassen :

S 9 → S 28

S 29 → S 40 + S 64 (!)

S 1 → S 8

Auch diese, vom Entdecker und Herausgeber A. Scher neu nummerierten Seiten, sind entsprechend den »A«-Blättern umzudrehen, so dass mit S 1 das Buch beginnt, vgl. die Anmerkung des Herausgebers S. [134] Anm. 3 : *hunā bidāyat al-kitāb*.

Wenn A. Scher nicht das grosse Glück gehabt hätte, die in Mosul fehlenden Seiten in Se'ert zu entdecken, wäre die Chronik von Se'ert von recht merkwürdigem Aussehen, denn A 51 hat keine Fortsetzung auf Blatt A 52,

²¹ Blatt A 38 ist schon am Anfang der Tabelle mitgezählt.

A 63 nicht auf A 64 und ebenso findet S 8 keine Fortsetzung auf S 9 und S 28 nicht auf S 29.

Merkwürdig ist auch der Sprung von S 40 auf S 64. Warum sollte A. Scher bei seiner Neu-Paginierung der Blätter diese Lücke gelassen haben? M.E. liegt hier ein Druckfehler innerhalb der Ausgabe vor. Es handelt sich nicht um S 64, sondern um A 64. Diese Vermutung wird dadurch bestätigt, dass der Text mit Blatt A 64 fortfährt und dass das sogenannte Blatt S 64 in PO IV mit Blatt A 64 in PO V die bei »A« auch sonst vorkommenden 24 Zeilen ergibt.

Den Umfang des ehemaligen Mosuler »Codex 113« können wir aufgrund der addierten Druck-Zeilen der Kopie von A. Scher errechnen. Nimmt man an, dass der Mosuler Codex ebenso wie »P« und wahrscheinlich auch »S« 13 Zeilen pro Blatt enthielt, so ergibt sich für ihn ein Umfang von 150 Seiten.

Als dringendes Desiderat der Erforschung der Chronik von Se'ert ist also die Rettung dieser Handschrift zu nennen. Wünschenswert ist eine Faksimile-Ausgabe des ersten Teiles. Erst dann haben weitere Arbeiten über die in der Chronik berichteten historischen Ereignisse oder über die literarischen Abhängigkeiten eine sichere Grundlage.

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الفصل السابع

الرهينة من بلاد مصر على يد القديس اوجانيوس او اوجين
ويقال له عند العامة آبون . وهو الذي مع ثمانية وعشرين رفيقاً قدم
بالهام الاي من صعيد مصر الى البلاد الشرقية . فسكنوا أولاً في
جبل ماردن ونصيبين المعروف بالازل ثم في جبل سنجار * ثم
نمّذ له كثيرون من اهل البلاد حتى بلغ عددهم اثنين وسبعين .
وهولاً تفرّقوا الى النواحي والافطار . وعمروا الاديرة الكثيرة العجيبة
على نظام معلّم مار فاخوم * وانتشروا في جميع بلاد مملكة الفرس
وهم يبشرون الامم ويؤيدون المومنين * وكان من جملتهم مار شليطا
الشهير . ومار ميخائيل الذي أسس ديرة على الدجلة فوق الموصل .
ومار يونان الذي نصب دير فيروز شابور وهي الانبار في العراق .
والأخوان احّا ويوحنا في الجزيرة *


ومن الذين اشتهروا بالرهينة في جبل سنجار يعقوب الكبير
الذي صار بعد ذلك اسقفّاً على نصيبين . ولعازر . وزينا . وغيرهم *
واشتهر في مدينة الرها يليانوس سابا . وبرسا الذي صار اسقفّاً على
الرها . وافرام الملقب . وغيرهم *

قال أحد المؤرخين الشرقيين عن مار اوجين « كان بارض
القبط . فوافي نصيبين وسكن في جبل الازل . وابراً اولاد عامل
نصيبين من امراض شديدة . فاعتمد هو واهل بيته * وتنبأ على ما
يكون من اريوس في البيعة ومجمع الثلاثية والثمانية عشر . وطاف

الباب الثاني

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بلاد قردو وبارزدي (وهي المسماة جزيرة ابن عمر) ونصيبين * وشاخ.
وتفرق تلاميذه. وبنى عُمرًا (اي ديرًا عامرًا). واستباح ودُفن في
عُمره * وقال عن يوحنا صاحب دير بارزدي «كان يدع كوخه.
ويطوف القرى وينصر الناس * وبنى عُمرًا كان قديمًا بيت اصنام» *
وقال عن احّا «احّا حصل ببارزدي. وبنى فيها ديرًا كبيرًا *
وكان رهبان هذا الدير يستفون الماء بالزرنوق. وهو اصغر من
الدالية. فكانوا يتأذون * ويحجل احّا القديس وبصلاة يشوعيا
الراهب نبع لم عين ماء من تحت المذبح. فاستغنوا عن التعب.
وسمي عُمر الزرنوق» * وقال عن دير كمول «بني عُمر كمول بالجزيرة *
وسببه ان بعض خواص سابور (ملك الفرس) كان قد ثلث
نصيبين. فلما رأى العجائب والنور الذي ظهر من السماء عند قتل
شهدست (الشهيد). صار يمنع سابور من قتل النصارى. واطلق
منهم خلقًا. فوثي به الى سابور... فترك مملكته. ومضى الى مار
ارجين. وتعدّ وسمي يوحنا * وطلبه سابور فلم يجده. وحصل في
مغارة بقرب قرية كمول... ومات ودُفن في مغارة * ووافي من
بعده او كما تليد مار ابراهيم. وبنى في الموضع عُمرًا» * وقال في
يونان «مار يونان صاحب عُمر الانبار... كان عارفًا بالطب
والفلسفة. فاطرح العالم وزهد فيه. ولزم الصوم والصلوة... وورد
العراق. واقام بالانبار زمانًا. واجتمع اليه رهبان» * ومن الاديرة

منهم ولا كبروا وعزل من لان عليها استسطنهم
 عليهم وقطعته وكثر التخليط في ايامه واضطرت
 الامور واشتط الرجال والنساء الاختلاف والروساء
 ونزل الارسال على ليسا موبقنا في السقف فلا دن
 وهذا السقف فلا دن ولا للمؤمنين يسروا مولانا لبيعه
 ويعلموا الفريان في منازلهم ويعتروا خارج البيعه
 واطلق الاشواق في الشك آلا دخول البيت العباد
 لشاهرة العجوبة وجرت امور فيجهو كذا  واليهما
 والترجوع على غير السنة في الرهبان والكهنة وكان
 اذا حرم الانسان لخطيئته يخرج منه ومنع من دخول
 البيعه ينقرب من منازل المؤمنين ولما راى
 الامام يجرى لجمعهم في السنة الخامسة والعشرين
 لعبره وزلعابته بابو على ما يستعمله وعلو قواين

وقفا ببيت زعماء واجنا
 نظري في هذا الكتاب
 العبد الخاطي القطعني ربيع محبت
 اسمة بنت اريات
 الوطيس
 على خطه

اسمها يورى ومكسعه ما سنهن علم برر ومفها ولا
ولنتم لذلك ولخال فيه فلم منع فعاله نوختا
نرخسند وري السطنته التصبى ازاد نسلنا
باري التصبى الذرى بنى الخمت جعل الازل ان موجه
للاختافا فاني اجوان بلغمي كك طاد زله في ذلك
وهب الى القدير انا انا شرح له مع الصور طابه
عن ربنا به وعت الله خنا انا ختمنا حاتم طابه
شره لاله خمت وولدت غلاما سمي ارجش
وكان جميل حسن الصورة معوق غير مسمونه
فلما نشأ وشبهه علماء بلعنا اسمها ان يراه
مكسعه ابو شعوب و كان زلفه لا الحلقه ورجا
السطنته لانه الصبى الى الملك فخلط عليه
الحروج من فلانته وسال الله تعالى ان يظهر له ما

الامر فعرف الرسل انهم صاوا بالبعطه ستر وه
وبوته واحدا ايضا طعه الرهان اولاده بالجرى
نزل لاما ملكه الفترت ونقسمها وظهور
ملك العرب وكان لهم بارى فاضلا ولسا الا انه
كان منه ومن برابى الكبير عداه كما كان من خفاس
طراز قبرس و بوانس مع الذهب وسر الفندرس
مرسبه لشوع وجرى وطراز صبيب واما
خرى لال بن الفندرس مع فضله لانه اجمع
الحال احيى الناس ولا من النفس بغض
الاجال طبع البشر هم خرج ستر وه الخوار
والصفيه على عاد ملوك الفترت واعلم هناك
ومات وملكه سنده اشهر ومارعته واعم به
لناس طراز انهم : : جرى زمانا لا ظاه فترت

Makarios und die Makariosschriften in der syrischen Literatur

von

Werner Strothmann

Häufig wird in den Apophthegmensammlungen ein ägyptischer Mönch Makarios erwähnt, der im 4. Jahrhundert in der Skete gelebt und grosse Verehrung genossen hat¹. Nach dem Bericht des Gennadius² soll dieser Einsiedler einen Brief ad juniores verfasst haben. Neben diesem Brief sind seit dem 16. Jahrhundert im Abendland zwei Sammlungen von Makarios-schriften bekannt: Die 50 Geistlichen Homilien³ und die Opuscula⁴. Erst in neuerer Zeit wurden andere grosse Sammlungen aufgefunden⁵.

¹ MPG 65, col. 257-282; W. Bousset, *Apophthegma. Studien zur Geschichte des ältesten Mönchtums*, Tübingen 1923; J.-C. Guy, *Recherches sur la Tradition Grecque des Apophthegmata patrum. Subsidia Hagiographica* 36, Bruxelles 1962.

² Gennadius, *De viris illustribus*, cap. X, s. C.A. Bernoulli, Hieronymus und Gennadius, *De viris illustribus*, SQS 11, Freiburg und Leipzig 1895, S. 64, s. G.L. Marriott, Gennadius of Marseille on Macarius of Egypt, in: *JThS* 20, 1919, S. 347-349. A. Wilmart, *La lettre spirituelle de l'Abbé Macaire*, in: *RAM* 1, 1920, S. 58-83 hat die lateinische Übersetzung dieses Briefes herausgegeben; vgl. auch H. Dörries, Symeon von Mesopotamien, Überlieferung der messalianischen »Makarios«-Schriften, *TU* 55, 1, Leipzig 1941, S. 378 ff. In den letzten Jahren hat sich auch die griechische Fassung dieses Briefes in zwei Makarios-handschriften wieder gefunden.

³ Die erste Ausgabe der 50 Geistlichen Homilien besorgte J. Picus 1559 in Paris. Durch eine Übersetzung der von ihm hoch geschätzten Homilien hat Gottfried Arnold für eine weite Verbreitung dieses Buches innerhalb des deutschen Pietismus gesorgt: G. Arnold, *Des Hlg. Macarius Homilien verdeutschet*, Leipzig 1696. Eine Auswahl übertrug J. Wesley ins Englische. Zur Wirkungsgeschichte des Makarioschrifttums im Pietismus s. E. Benz, *Die protestantische Thebais. Zur Nachwirkung Makarios des Ägypters im Protestantismus des 17. u. 18. Jahrhunderts in Europa und Amerika*, *AAMZ* 1963, 1, Mainz 1963. Neue Ausgabe der Homilien: H. Dörries-E. Klostermann-M. Kroeger, *Die 50 Geistlichen Homilien des Makarios*, PTS 4, Berlin 1964. Ein Anhang von 7 weiteren Homilien wurde von G.L. Marriott 1918 in Cambridge ediert: *Macarii Anecdota, Seven unpublished Homilies of Macarius*, Harvard Theological Studies V. Eine kritische Ausgabe dieses Anhangs unter Heranziehung weiterer Zeugen liegt in Göttingen druckfertig vor.

⁴ MPG 34, col. 821-968. Eine kritische Ausgabe der Opuscula wird in Göttingen vorbereitet.

⁵ Cod. Vat. Gr. 694 = B s. H. Dörries, aaO, S. 10 ff. Diese Sammlung wird von H. Berthold in Halle a.S. zum Druck vorbereitet. Zwei andere Handschriften vertreten demgegenüber einen neuen Typ der Makariosschriften, dessen Sondergut von E. Klostermann-H. Berthold, *Neue Homilien des Makarius/Symeon I*, aus Typus III, *TU* 72, Berlin 1961 veröffentlicht wurde.

Schon sehr früh wurden die Makariosschriften in die Sprachen der orientalischen Christenheit übertragen. So haben sich Übersetzungen in die syrische⁶, arabische⁷, koptische⁸ und georgische⁹ Sprache erhalten. Die arabische Überlieferung hat dadurch einen besonderen Wert, dass sie Schriften enthält, die in der griechischen Tradition fehlen¹⁰. Darüber hinaus hilft sie, die Verfasserfrage zu klären: ihr Autor, der den Namen Symeon trägt, wird mit dem als Messalianerführer bezeugten Symeon zu identifizieren sein; dieser Symeon von Mesopotamien ist der wahre Verfasser der Makariosschriften¹¹.

Während die uns erhaltene arabische Überlieferung erst im 9. Jahrhundert einsetzt, zeichnet sich die syrische Tradition durch ihr hohes Alter aus. Der älteste Kodex ist im Jahre 534 geschrieben, während die meisten aus der Zeit vor der Jahrtausendwende stammen¹². Unter ihnen ragt Cod.

⁶ H. Dörries, aaO, S. 378 ff., 415 ff. und 476 ff.

⁷ H. Dörries, aaO, S. 337 ff., 410 ff. und 471 ff. Vgl. auch L. Villecourt, *Homélie spirituelles de Macaire en arabe sous le nom de Siméon Stylite*, in: ROC 21, 1918-1919, S. 337-344; W. Strothmann, *Die arabische Makariostradition, ein Beitrag zur Geschichte des Mönchtums*, Göttingen 1934.

⁸ E. Amélineau, *Vertus de Saint Macaire*, in: *Histoire des monastères de la Basse-Égypte*, Annales du Musée Guimet 25, Paris 1894; s. W. Bousset, aaO, S. 59.

⁹ E. A. Davids, *Das Bild vom Neuen Menschen*, Salzburger Patristische Studien II, Salzburg 1968, S. 17, Anm. 35.

¹⁰ Dieses Sondergut wird demnächst von mir veröffentlicht.

¹¹ Die Kodizes Par. Arab. 149 = P, Vat. Arab. 70 = T und Vat. Arab. 80 = V nennen einheitlich einen Symeon als Verfasser der in ihnen — und teilweise ebenso in den griechischen Makariossammlungen — enthaltenen Schriften. Derselbe Name begegnet vereinzelt auch in der griechischen Tradition als Verfasser der sonst überwiegend dem Makarios zugeschriebenen Werke. Nach dem Selbstzeugnis der Opuscula wollen diese von einem Symeon, dem wohl sekundär die Bezeichnung Metaphrastes zugefügt wurde, redigiert sein. Der Homilienanhang bezeichnet eindeutig seinen Autor als Symeon; im Cod. Mosq. Gr. 178 führt eine Randbemerkung auf fol. 92v einen Textabschnitt aus H 5 auf Symeon zurück; die Originalversion von H 22, die als einzelumlaufender Logos verbreitet war und von A. Mai, *Nova Patrum Bibliotheca* VII, 3, Rom 1871, S. 1-3 veröffentlicht wurde, nennt ihren Autor Symeon von Mesopotamien; vgl. W. Strothmann, aaO, S. 27 ff. — Nachdem schon zuvor die Verfasserschaft des Makarios an den bis dahin bekannten Makariosschriften bezweifelt wurde, gelang es L. Villecourt, *La date et l'origine des «Homélie spirituelles» attribuées à Macaire*, *Comptes-rendus des séances de l'Académie des Inscriptions et Belles-Lettres* 1920, S. 29-53, den messalianischen Ursprung dieses Korpus nachzuweisen. Dadurch wird die Verfasserschaft des sketischen Makarios mit Sicherheit ausgeschlossen. Der Autor ist in den Kreisen der messalianischen Bewegung zu suchen. Unter den Anhängern dieser Sekte ist aber kein Makarios bekannt. Hingegen berichtet Theodoret, *Hist. eccl.* IV, 11,2 — s. M. Kmosko, *Liber graduum*, PS I, 3, Paris 1926, col. CXCH — und Haer. fab. comp. IV, 11,23 — s. M. Kmosko, aaO, col. CC —, dass zu den Führern der Messalianer ein Symeon zu zählen sei. Die hier dargelegten Gründe sprechen zwingend dafür, dass dieser von Theodoret erwähnte Messalianer Symeon die dem Makarios zugeschriebenen Werke verfasst hat.

¹² H. Dörries, aaO, S. 476 f.

Sin. 14 aus dem 10. Jahrhundert hervor¹³, der einzige Zeuge für eine selbständige, sicherlich alte und vielleicht dem Asketikon¹⁴ in seiner ursprünglichen Form nahekommenden Sammlung. Die übrigen syrischen Handschriften enthalten Homilien (h) und Briefe (ep), die teils dem Ägypter (Aeg), teils dem Alexandriner (Al) Makarios zugeschrieben werden. Die Briefe Aeg ep 2-8¹⁵ und Al ep 3¹⁶ sind unecht; die übrigen in diesen Kodizes aufbewahrten Texte gehören eindeutig, wie der Vergleich mit den anderen Sammlungen zeigt, Symeon von Mesopotamien zu¹⁷.

Die syrische Makariostradition wird von mehr Zeugen vertreten als jede andere orientalische Überlieferung dieses Korpus. Dass »Makarios« im syrischen Mönchtum gelesen und verbreitet wurde, zeigen aber auch die Makarioszitate in den Schriften syrischer Theologen.

Der erste syrische Zeuge, der Makarios zitiert, ist Dadishō¹⁸. Dieser Mönchsschriftsteller hat sich eingehend mit dem ägyptischen Mönchtum beschäftigt. Von ihm stammen Kommentare zu den Schriften des Jesajas Monachos¹⁹ und den Apophthegmen²⁰; er hat auch ein Werk über die Einsamkeit verfasst. Die beiden ersten Werke sind nur handschriftlich erhalten; die Schrift über die Einsamkeit hingegen ist schon zweimal ediert: 1909 von P. Bedjan²¹ und 1934 von A. Mingana²², der in der Einleitung seiner Übersetzung²³ feststellt, dass Bedjan eine Handschrift aus jakobitischen Kreisen benutzt hat, die die von Dadishō zitierten Nestorianer durch andere Autoritäten ersetzt, so z.B. Mar Babai durch Makarios²⁴: »Seeing that Mar Babai was

¹³ A. Smith Lewis, *Catalogue of the Syriac Mss. in the Convent of S. Catherine on Mount Sinai*, *Studia Sinaitica* I, London 1894, S. 17. Checklist of Manuscripts in St. Catherine's monastery, Mount Sinai, Washington 1952, S. 17. Während die Checklist den Inhalt dieser Handschrift als *Patristica* and *Profana* bezeichnet, zählt der Katalog die Verfasser der einzelnen Auszüge auf: Makarios, Johannes Klimax, Isaak, Gregor von Nazianz, Themistius, Platon, Aristoteles, Dionysios, Serapion, Julius von Rom und Justin.

¹⁴ H. Dörries, *aaO*, S. 9 ff.

¹⁵ Aeg ep 3 findet sich in der von F. Nau, *PO XI*, Paris 1915, besorgten Ammonas-Ausgabe auf S. 484 ff.

¹⁶ Alep 3 ist ein Auszug aus *Liber graduum* ed. K mosko, *PS I*, 3, 1926, cap. 26, col. 833-856.

¹⁷ Die syrische Makariosüberlieferung wird in Kürze veröffentlicht.

¹⁸ A. Baumstark, *Geschichte der syrischen Literatur*, Bonn 1922, S. 226 f.; Ortiz de Urbina, *Patrologia Syriaca*, Rom 21965, S. 144 f.; A. Guillaumont, *DSp III*, 2 f.

¹⁹ *Cod. Vat. Syr.* 496.

²⁰ *Br. M.* 900 Add 17 263.

²¹ Die Schrift wurde von Bedjan fälschlich unter dem Namen des Isaak von Ninive veröffentlicht: P. Bedjan, *Mar Isaacus Niniveta, De perfectione religiosa*, Paris 1909, S. 601-628.

²² A. Mingana, *Early Christian Mystics*, Woodbrooke Studies VII, Cambridge 1934, S. 76-143.

²³ A. Mingana, *aaO*, S. 74 f.

²⁴ P. Bedjan, *aaO*, S. 604, 10-13.

a Nestorian, the Jacobite copyist substituted for his name that of the Great Macarius, the Egyptian, but left in his text the statement concerning the 'book for the novices', not realising that Macarius never wrote such a book²⁵. Dass Babai eine solche Schrift »An die Anfänger« verfasst hat, wird von 'Abdishō' (Ebedjesus) bestätigt²⁶; drei Handschriften dieses Werkes konnten von Baumstark nachgewiesen werden²⁷. Die häretische Herkunft des Babai hat die jakobitischen Schreiber dazu veranlasst, den Namen des Nestorianers durch den des rechtläubigen sketischen Mönchs zu verdrängen.

Dadishō' legt in seinen Ausführungen Zeugnisse der Väter dar, die seine Thesen stützen sollen: Euagrios, Jesajas und Markos zitiert er häufig, Makarios in der Schrift über die Einsamkeit viermal:

Syr. S. 10a (Engl. S. 86) = Apophthegma Makarios 2²⁸,

Syr. S. 10b (Engl. S. 86) = Zitat aus Aeg ep 2,

Syr. S. 47a (Engl. S. 129) = Zitat aus Aeg ep 7 und

Syr. S. 44a (Engl. S. 124) = Zitat aus dem Gr. Brief²⁹.

Auch in Dadishō's Kommentar zu den Schriften des Jesajas Monachos finden sich Makariosapophthegmen:

Vat. Syr. 496, fol. 204r = Ananjesus 450³⁰,

269r = Ananjesus 173^{*31},

270v = Ananjesus 173^{*32} und

84v ein bisher unbekanntes Apophthegma:

»Es wird von dem Ägypter Makarios, dem Schüler des Antonios, überliefert, dass er ihnen von zwei Anachoreten erzählte, als er einmal die Brüder zur Tugend ermahnte: Am Anfang und Ende seiner Ermahnung benutzte er das Wort »Vergib mir!«. Als einmal die Brüder begannen nachlässig zu werden, sagten die Väter: »Die Einsiedler verlieren ihre Tugend, weil sie nicht mehr 'Vergib mir!' sagen«. Der Gebrauch dieses Wortes »Vergib mir!« erzeugt Demut, wenn einer sich daran gewöhnt«.

In der syrischen Sammlung sind zwei ähnliche Apophthegmen überliefert: Ananjesus 507: »Es sagte ein Greis: 'Es ist schön, wenn einer sagt: 'Vergib mir!' und daran festhält. Dies passt zur Haltung (σχημα) der Kloster-

²⁵ A. Mingana, aaO, S. 75.

²⁶ J. S. Assemani, BiOr III, 1, cap. 66, Rom 1725, S. 88-97.

²⁷ A. Baumstark, aaO, S. 138, Anm. 2.

²⁸ P. Bedjan, Acta Martyrum et Sanctorum VII, Paris 1897, S. 906, Nr. 16.

Griechisch: MPG 65, col. 260 D 7 f.

²⁹ W. Jaeger, Two Rediscovered Works of Ancient Christian Literature: Gregory of Nyssa and Macarius, Leiden 1954, S. 264, 5-7.

³⁰ P. Bedjan, aaO, S. 623.

Griechisch: MPG 65, col. 267A = Apophthegma Makarios 9.

³¹ P. Bedjan, aaO, S. 766, 17-19; s. auch W. Bousset, aaO, S. 145.

³² P. Bedjan, aaO, S. 766, 20-767, 1; s. auch W. Bousset, aaO, S. 145.

mönche³³ und Ananjesus 517: »Es sagte einer von den Grossen: 'Wenn einer zum anderen sagt, indem er sich demütigt: 'Vergib mir!', dann verbrennen die Dämonen«³⁴. Diese beiden Apophthegmen sind eine Verkürzung des von Dadishō' zitierten Makariosapophthegma.

Ausser Apophthegmen kennt Dadishō' auch Makariosschriften. Zunächst hier die unter dem Namen des Makarios zitierten echten Symeonschriften: Vat. Syr. 496, fol. 130v = Zitat aus Al ep 9 = TV h 32,

151v = Zitat aus dem Gr. Brief,

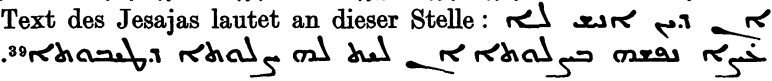
180v = Zitat aus Al ep 6 = TV h 31³⁵ und

279r = Zitat aus Al h 1 = T int 1.

Er zitiert auch echte Makariosschriften, die jedoch von ihm oder der Tradition, der er folgt, anderen Autoren zugeteilt werden. So legt er zwei Schriften Symeons von Mesopotamien, B 56 = W 21 = H 19 und T int 3 = V int 2 = H 3, Satz für Satz aus³⁶. Da sie ihm aber innerhalb eines Korpus von Schriften des Jesajas Monachos vorliegen, und zwar als Op. Syr. 1 und 3, hält er sie für Werke dieses Mönches³⁷. Ja, es ist ihm sogar bewusst, dass Op. Syr. 1 des Jesajas einer Makariosschrift gleicht:

Fol. 38v: Denn auch Makarios schreibt in jener Abhandlung, die dieser gleicht, wie Ausdauer im Gebet für den ständigen Dienst der Tugenden notwendig ist,

und bespricht die Textvariante dieser beiden Schriften:

Fol. 29v: Ich meine, man muss auch zur Erleuchtung der Leser zeigen, weshalb Abbas Makarios in seiner Abhandlung nicht dieses Wort »nicht« gebraucht: »Wenn einer sich nicht zum Gebet zwingt, usw.«. Das ist H 19, 56: *εἰ δέ τις εἰς τὴν εὐχὴν μόνην ἑαυτὸν βιάζεται μὴ ἔχων εὐχὴν, ἵνα σχῇ εὐχὴν χάριτος*³⁸. Der syrische Text des Jesajas lautet an dieser Stelle: 

³³ P. Bedjan, aaO, S. 639; s. auch W. Bousset, aaO, S. 142: statt 516 muss es hier heissen 517.


³⁴ P. Bedjan, aaO, S. 640; s. auch W. Bousset, aaO, S. 142: statt 516 muss es hier heissen 517.

³⁵ Diese Schrift ist griechisch als 25. der Geistlichen Homilien des Makarios erhalten und findet sich ausserdem unter den Werken des Ephraem (ed. Assemani, Gr. III, col. 317A-321B), des Basileios (ed. Garnier² I, S. 613f.) und des Euagrios (J. Muyldermans, A travers la tradition manuscrite d'Évagre le Pontique, Bibliothèque du Muséon 3, Louvain 1932, S. 55-60).

³⁶ Op. Syr. 1: Cod. Vat. Syr. 496, fol. 13r-43v und Op. Syr. 3: Cod. Vat. Syr. 496, fol. 56v-70r.

³⁷ R. Draguet, Les cinq recensiones de l'Ascéticon syriaque d'Abba Isaïe, CSCO 289/90; 293/4, Louvain 1968. Op. Syr. 1: CSCO 289, S. 2-8 und Op. Syr. 3: aaO, S. 14-19.

³⁸ Die gesamte übrige griechische Makariosüberlieferungen liest statt *μόνην* hier *μόνον* und stellt es um nach *τις*.

³⁹ R. Draguet, CSCO 289, S. 4, 16f. Die älteste Handschrift dieses Textes (Br M Add 12 170, fol. 2re Zeile 14 aus dem Jahre 604) stellt um und liest in dieser Reihenfolge: .

Unter dem Namen des Markos führt Dadishō' ausserdem fol. 219v ein Zitat aus einem Werk des Messalianers an, das in den griechischen Sammlungen als B 48 = L 4 = H 5 aufbewahrt ist⁴⁰. Bei dieser Zitation befindet sich Dadishō' in Übereinstimmung mit der syrischen Handschriftentradition, in der stets diese Symeonschrift als Werk des Eremiten Markos ausgegeben wird⁴¹.

Aus dem in der Überlieferung Makarios zugeordneten, aber sicherlich nicht von ihm verfassten Schriften zitiert Dadishō' fol. 71r und 75r den Brief Aeg ep 6. Das von ihm fol. 121v angeführte Makarioszitat gehört in Wahrheit dem Eremiten Markos zu⁴².

Nicht nachgewiesen werden konnte schliesslich der folgende Ausspruch: fol. 26r: »Abbas Makarios sagte: 'Der Einsiedler soll daran denken, wie er der Demut, dem Wandel und der Freundlichkeit unseres Herrn nachfolgen kann: Wenn du die Last der Mühen und Kämpfe auf dich nehmen willst, sei demütig, freundlich mit jedermann und denke ständig an die Freundlichkeit, Ruhe und Demut, mit der unser Herr mit seinen Jüngern verkehrte. Denke daran mehr als an alles andere«.

Dadishō' zeigt in seinen Schriften, dass er die syrische Überlieferung der Werke des Makarios, Markos und Jesajas gut kennt; er fasst unter dem Namen des sketischen Mönchs Echtes und Unechtes zusammen und folgt der syrischen Handschriftentradition, die B 56 und T int 3 dem Jesajas und B 48 dem Markos zuweist. Seine Beobachtung, dass Op. Syr. 1 des Jesajas Monachos mit B 48 des Makarios übereinstimmt, zeugt von hoher kritischer Begabung.

Ein wenig später als Dadishō' lebte Isaak von Ninive, der zeitlich nächste Zeuge für die Kenntnis der Makariosschriften im syrischen Mönchtum⁴³. Anders als Dadishō' zitiert Isaak nur selten aus den Vätern. Vielleicht hat seine frühzeitige Erblindung⁴⁴ es ihm verwehrt, die ihm vorausgehende Literatur zu lesen und aus ihr wörtlich zu zitieren. Dennoch findet sich in seinen bisher edierten Werken⁴⁵ ein Zitat aus den Makariosschriften, das schon einmal untersucht worden war, bevor der messalianische Ursprung

⁴⁰ Das Zitat findet sich gedruckt: H 5, 44-46 (PTS 4, S. 48).

⁴¹ A. Baumstark, aaO, S. 91, Anm. 16.

⁴² Der von Dadishō' zitierte Ausspruch findet sich in De poenitentia (Op. III) des Markos (MPG 65, col. 976 A 2f.).




⁴³ A. Baumstark, aaO, S. 223ff.; Ortiz de Urbina, aaO, S. 145f.

⁴⁴ I. E. Rahmani, *Studia syriaca* 1, 1904, S. 33.

⁴⁵ P. Bedjan, *Mar Isaacus Niniveta, De perfectione religiosa*, Paris 1909. Die von Patrikios und Abramios angefertigte griechische Übersetzung: *Τὸ ὁλόιον παρὰ τῶν Ἰσαὰκ τὰ εὐρεθέντα ἀσκητικά* wurde 1770 von Nikephoros Theotokios in Leipzig herausgegeben, 2. Auflage ed. Joak. Spetsieri, Athen 1895. Englische Übersetzung: A. J. Wensinck, *Mystic Treatises of Isaac of Niniveh*, VAA Afd. Letterkunde, Nr. 23, Amsterdam 1923.

dieses Korpus erkannt wurde. G.L. Marriott beendete seinen Vergleich mit den 50 Geistlichen Homilien : »Isaac knew nothing of the corpus of Homilies as the work of Macarius«⁴⁶. Das von Marriott besprochene Zitat wird von Isaak mit dem Satz eingeleitet : »Wie Makarios in seinem Briefe schreibt«⁴⁷. Danach führt Isaak einen Text an, der uns in den Sammlungen als Al h 1 = T int 1 = V br 2, wohl dem ursprünglichen Eingangsstück des messalianischen Asketikon, erhalten ist. Dieser Text wird von den uns bekannten Handschriften allein im Cod. Br M 797 Add 18 814 als Brief bezeichnet, und zwar hier als 12. Brief des Makarios. Wenn Isaak den obigen Text als Brief zitiert, wird man annehmen dürfen, dass ihm eine Sammlung von Makarioschriften bekannt war, die uns eben dieser Kodex überliefert.

Thomas von Margā⁴⁸, der in der Mitte des 9. Jahrhunderts das Buch der Klostervorsteher⁴⁹ verfasst hat, ist der letzte Nestorianer, der aus den Makarioschriften zitiert. Auf S. 275 der von Budge besorgten Ausgabe (englische Übersetzung S. 501) berichtet er : »Als der selige Makarios von den Brüdern gefragt wurde, welcher Dienst der Askese Vergeltung erhält, antwortete er : 'Nichts ist höher als das ständige Gebet. Bis zuletzt versuchen die Dämonen, es zu verhindern, weil sie wissen, dass ihre Wirksamkeit beseitigt wird«. Die hier dem Abbas Makarios in den Mund gelegte Äusserung dürfte wohl auf den Grossen Brief Symeons von Mesopotamien zurückgehen⁵⁰.

Ein zweites Mal erwähnt Thomas den Makarios, als er auf die Melchisedekiten zu sprechen kommt : Syr. S. 53 (engl. S. 95) »Unter den Einsiedlern Ägyptens behaupten Törichte, Melchisedek sei der Sohn Gottes. Obwohl es namhafte Lehrer und Bischöfe in diesen Tagen gab, bat Theophilos, der Bischof von Alexandria, den seligen Makarios, den Asketen, diesen Irrtum zu widerlegen«. Makarios erhielt einen ihm sonst fremden Beinamen :  = Eremit, Asket, während er allgemein  = Einsiedler genannt wird. Markos aber heisst immer . Da Thomas an dieser Stelle wohl an die Melchisedeksschrift des Markos Eremites⁵¹ denkt, liegt hier sicher eine Verwechslung mit dem Eremiten Markos vor⁵².

⁴⁶ G.L. Marriott, *Isaac of Niniveh and the Writings of Macarius of Egypt*, JThS 20 1919, S. 345-347; das Zitat findet sich auf S. 347.

⁴⁷ In der syr. Ausgabe, aaO, S. 495, 16-497, 14; in der griechischen Übersetzung, aaO, S. 297 f. der 1. Aufl.; in der englischen Übertragung, aaO, S. 333 f.

⁴⁸ A. Baumstark, aaO, S. 233 f.; Ortiz de Urbina, aaO, S. 217.

⁴⁹ E.A.W. Budge, *The Book of Governors*, London 1893, mit englischer Übersetzung; P. Bedjan, *Liber superiorum seu historia monasteriorum auctore Thomas ep. Margensi*, Paris 1901.

⁵⁰ Ed. Jaeger, aaO, S. 272, 12 ff.

⁵¹ MPG 65, col. 1117-1140.

⁵² s. auch O. Hesse, *Markos Eremita und seine Schrift »De Melchisedek«*, in : OrChr 51, 1967, S. 72-77.

Schliesslich führt Thomas von Margā als Ausspruch des Makarios an : Syr. S. 28 (engl. S. 52) : »Abbas Makarios sagte zu Euagrios : ‘Wenn wir gegen die Dämonen kämpfen, dann bleiben wir ohne Schaden’«. Dieses Wort ist den *Capita practica ad Anatolium* des Euagrios entnommen : *δαίμοσι δὲ μνησι κακοῦντες ἀβλαβεῖς διαμένομεν*⁵³.

Von den drei Makarioszitaten des Thomas lässt sich nur eins in den Schriften Symeons von Mesopotamien belegen; die in ihm ausgesprochene Würdigung des Gebetes weist allerdings darauf hin, dass eine wichtige Einsicht des Messalianers auch noch in so später Zeit auf ihn — wenn auch unter dem Namen des Makarios — zurückgeführt wurde.

Bei den Schriftstellern der jakobitischen Kirche in den ersten Jahrhunderten finden sich keine Makarioszitate. Erst Barhebraeus hat Makarios kennen gelernt, als er Jahre hindurch Euagrios studierte. So stehen beide bei ihm in einem engen Zusammenhang. Im *Ethikon*⁵⁵, seiner ethischen Schrift für Mönche, belegt er seine Leitsätze mit Aussprüchen bekannter und auch uns unbekannter Väter. Mehr als hundertmal erwähnt er seinen geistigen Lehrer Euagrios, aber auch Makarios wird 16mal namentlich angeführt. Der Herausgeber des *Ethikon* hat die einzelnen Zitate nicht nachgewiesen. Darum soll dies für die Makarioszitate hier nachgeholt werden. Acht Zitate finden sich in den syrischen und griechischen Apophthegmen-sammlungen :

Ethikon S. 74, 15 = Ananjesus 259^{*56},

89, 15 = Ananjesus 30⁵⁷,

214, 19 = Ananjesus 347^{*58},

230, 16 = Ananjesus 226⁵⁹,

291, 18 = Ananjesus 441⁶⁰,

329, 9 = Ananjesus 144⁶¹,

335, 1 = Ananjesus 239^{*62},

und ein Apophthegma, das in der alphabetischen Sammlung dem Eudämon

⁵³ II, 93 (MPG 40, col. 1249 C).

⁵⁴ A. Baumstark, aaO, S. 312-320.

⁵⁵ P. Bedjan, *Ethikon*, Paris 1898.

⁵⁶ Apophthegma Makarios 24; s. auch P. Bedjan, aaO, S. 801; griech.: MPG 65, col. 272 D.

⁵⁷ Apophthegma Makarios 16; s. P. Bedjan, aaO, S. 458; griech.: MPG 65, col. 269 B.

⁵⁸ Apophthegma Makarios 12; s. P. Bedjan, aaO, S. 823; griech.: MPG 65, col. 268 B/C.

⁵⁹ Apophthegma Makarios 20; s. P. Bedjan, aaO, S. 458; griech.: MPG 65, col. 269 D.

Diesen Ausspruch legt Barhebraeus im Sinne des Nicānums aus.

⁶⁰ Apophthegma Makarios 23; s. P. Bedjan, aaO, S. 617; griech.: MPG 65, col. 272 B/C.

⁶¹ Apophthegma Makarios 34; s. P. Bedjan, aaO, S. 493; griech.: MPG 65, col. 277 B/C.

⁶² Apophthegma Makarios 32; s. P. Bedjan, aaO, S. 788; griech.: MPG 65, col. 274 D.

zugeschrieben wird⁶³, bei Ananjesus 302* aber dem Ammon⁶⁴, hat bei Barhebraeus, Ethikon S. 249, 12, eine besondere Einleitung: »Abbas Makarios sagte zu dem Bruder: 'Wenn ihr Knaben seht, die in der Wüste wohnen, dann nehmt euere Mäntel und geht fort'«.

Ferner zitiert Barhebraeus Apophthegmen, die nur in der syrischen Sammlung überliefert sind:

Ethikon S. 261, 8 = Ananjesus 4*⁶⁵ und

507, 17 = Ananjesus 171*⁶⁶.

Drei weitere Makarioszitate stammen aus der Schrift des Euagrios, *Capita practica ad Anatolium*:

Ethikon, S. 220, 15 = Euagrios, aaO, II, 93⁶⁷,

241, 20 = II, 94, 1-5⁶⁸ und

303, 14 = II, 94, 7-11⁶⁹.

Ein anderes Apophthegma: Ethikon S. 331, 19 = Ananjesus 240*, wird in der griechischen Sammlung Joannes Perses zugeschrieben⁷⁰.

Zwei Apophthegmen konnten nicht nachgewiesen werden:

Ethikon S. 264, 20: »Abbas Makarios sagte: 'Hüte dich vor dem Freimut!

Der Mönch soll sich nicht mit seinem Leibe freuen'«.

Das letzte Makarioszitat handelt von dem Alexandriner Makarios:

Ethikon S. 239, 8: »Als der heilige Makarios, der Alexandriner, von einem Klostermönch hörte, dass er ein Pfund — das sind 120 Gewichtseinheiten — Brot an einem Tage ass, zerbrach er sein Brot und warf es in einen Krug, dessen Öffnung klein war. Er ass nur das, was seine Hand ihm mit einem Male in den Mund stecken konnte. Viele Vortreffliche prüfen in unserer Zeit ihre Nahrung, damit sie nicht mit wirklichem Hunger essen, und halten sich von der Sättigung fern. Für den wirklichen Hunger gibt es zwei Kennzeichen: 1. wenn das Brot bereitet

⁶³ MPG 65, col. 176 C.

⁶⁴ P. Bedjan, aaO, S. 815.

⁶⁵ P. Bedjan, aaO, S. 694; s. auch W. Bousset, aaO, S. 143.

⁶⁶ P. Bedjan, aaO, S. 766; s. auch W. Bousset, aaO, S. 145.

⁶⁷ MPG 40, col. 1249; vgl. Apophthegma Makarios 36 (MPG 65, col. 277 D).

⁶⁸ MPG 40, col. 1249. Das Apophthegma ist auch in koptischer Sprache überliefert: E. Amélineau, aaO, S. 195. S. auch W. Bousset, aaO, S. 59.

⁶⁹ MPG 40, col. 1249. Koptisch: E. Amélineau ebd.; von den Textvarianten sei hervorgehoben, dass die Wendung des Euagrios *ὁδοιποροῦντες καὶ πλέοντες* im Koptischen mit *qui cheminent à cette terre qui brûlent* wiedergegeben wird, während Barhebraeus liest: *die auf den Schiffen fahren*.

⁷⁰ Griech.: MPG 65, col. 236 C. Syrisch: P. Bedjan, aaO, S. 788. Anstelle des griechischen *παιδίων* liest hier der Syrer »Mädchen« — vielleicht eine stille Korrektur?

wird, soll man es nicht mit Salzwasser befeuchten;
2. wenn wir auf die Erde spucken, soll sich bei dem,
was man ausspuckt, keine Fliege sammeln. Dies weist
auf das Bedürfnis nach Speise hin'«.

Im Gegensatz zu den Nestorianern kennt Barhebraeus nur Apophthegmen und keine Schriften des Makarios.

Die syrische Makariostradition enthält nur wenige Texte, die nicht anderweitig überliefert worden sind. Ihre eigentliche Bedeutung liegt jedoch darin, dass sie Aufschluss gibt, wie dieser als Messalianer verurteilte Theologe in der syrischen Kirche geschätzt wurde. Drei bedeutende nestorianische Theologen haben seine Werke studiert und Zitate aus ihnen in die eigenen Schriften aufgenommen. Die weit verbreitete Vorliebe syrischer Mönche für diesen Autor wie die grosse Zahl der vorhandenen syrischen Handschriften, die aus Jahrhunderten stammen, aus denen uns kein Zeugnis in der griechischen Kirche für eine Beschäftigung mit den Makariosschriften bekannt ist, zeigt, dass das Andenken an diesen Theologen in der syrischen Kirchen ununterbrochen fortlebte.

Syrische Verordnungen für die Novizen und ihre handschriftliche Überlieferung

von

Arthur Vööbus

In den syrischen Handschriften ist ein merkwürdiger Zyklus von Verordnungen überliefert. Diese Urkunde trägt den Titel : ܩܢܝܢ ܕܢܘܒܝܬܐ ܕܢܘܒܝܬܐ ܕܢܘܒܝܬܐ ܕܢܘܒܝܬܐ »Über den Typus der Novizen-Brüder«.

Unter den Kanones und Regeln ist wohl die hier erhaltene Urkunde von denen¹, die uns in den syrischen Quellen überliefert worden sind², als eine Seltenheit für das Mönchtum anzusehen. In Schriften dieser Gattung hören wir ab und zu von einigen Satzungen, die diese oder jene Fragen des Noviziats regeln. Es gibt aber ausser dieser keine andere solche Sammlung, die ausschliesslich dem Stand der Novizen gewidmet ist. Deshalb verdient eine solche Urkunde eine besondere Aufmerksamkeit. Als eine neue Quelle ist sie uns wichtig, um uns Einblicke in ein Gebiet des mönchischen Lebens zu schenken, die für die Enthüllung der Geschichte des syrischen Mönchtums willkommen sind. Sie entfaltet etwas von der Institution des Noviziats und zugleich auch davon, was für die Unterweisung der Anfänger unternommen wurde.

Die Sammlung der Verordnungen ist ziemlich ausgedehnt und enthält 60 Satzungen, die, wenn auch ohne Numerierung, im Stil dieser Literaturgattung abgefasst sind. Die einzelnen Satzungen sind genügend klar markiert. Streckenweise ist sogar der Inhalt systematisch geordnet.

Die Verordnungen versuchen ein breites mit der Praxis des mönchischen Lebens aufgeworfenes Fragegebiet abzuhandeln. Teils reden sie von asketischen und sittlichen Problemen, oft aber bieten sie Vorschriften über Fragen des Anstands und der Etikette.

Wir haben die Bestandteile dieser Sammlung als Verordnungen bezeichnet. Die Urkunde selber aber nennt sich ܩܢܝܢ 'Regel'³ und bezeichnet die Satzungen als ܩܢܝܢ 'Ermahnungen'.

¹ Syriac and Arabic Documents, ed. by A. Vööbus (Stockholm 1960).

² Vgl. A. Vööbus, Die syrischen Kanonessammlungen und ihre handschriftliche Überlieferung: ein Beitrag zur Quellenkunde, Band I B = CSCO Subsidia (im Druck).

³ ܩܢܝܢ ܕܢܘܒܝܬܐ ܕܢܘܒܝܬܐ ܕܢܘܒܝܬܐ ܕܢܘܒܝܬܐ »diese ist die keusche Regel, die dem Herrn gefällt«. So die Einleitung der Sammlung.

Die Sammlung beginnt mit Vorschriften über den dem asketischen Stande gebührenden Anstand im persönlichen Verkehr und Kontakt mit der Umwelt⁴. Diese einleitenden Bestimmungen sind tonangebend für das Ganze und die Satzungen kehren später wieder zu denselben Anliegen zurück.

Nach einem kurzen Stück über die Übungen und Pflichten in der mönchischen Askese⁵ widmet sich die Sammlung gleich am Anfang des Zyklus der Frage des Benehmens im öffentlichen Umgang mit Leuten, die nicht zur Klostersgemeinschaft gehören. Hier bestimmen die Vorschriften die Art des Gesprächs, der Haltung und Manieren, die der Würde des Asketenstandes gebührt⁶. Nach einem kurzen Exkurs über die durch Keuschheit bedingten Grundsätze⁷ wird derselbe Faden nochmals aufgenommen, wenn Fragen der Anständigkeit in Sitten⁸, des sich Benehmens bei Tische⁹ und der der asketischen Etikette gebührenden Aufmerksamkeit erörtert werden¹⁰.

In einem kleinen Abschnitt werden die innerhalb der Klostermauer geltenden Verpflichtungen dargelegt. Es handelt sich um Satzungen, in denen bestimmt wird, wie die Novizen sich in der Klostersgemeinschaft benehmen sollen. Diese betreffen die Grundregeln der Hausordnung¹¹.

Ein mehr zusammenhängender Abschnitt behandelt das Verhältnis zu den Mitmenschen ausserhalb der Klostersgemeinschaft und bietet genaue Satzungen für die Regelung des Umganges mit ihnen. In dieser Hinsicht sollen die Bewerber für den Mönchsstand ihr Augenmerk besonders auf eine

⁴ *Zühārā* 1: Zügelung der Augen; man soll nur vor sich hinschauen und nicht die Augen umherschweifen lassen; *zühārā* 2: reden soll man nur, wenn notwendig.

⁵ *Zühārā* 3: man soll nur armselige Kleidung tragen; *zühārā* 4: dem Körper soll man nur das Notwendigste geben; man soll sich vom Wein enthalten.

⁶ *Zühārā* 5: wenn ein anderer redet, soll man ihn nicht unterbrechen; man soll immer Disziplin beachten; *zühārā* 6: kein Glied des Körpers soll in Gegenwart anderer entblösst werden; *zühārā* 7: man soll dem Körper eines anderen nicht zu nahe kommen.

⁷ *Zühārā* 8: man soll Vertrautheit (*παρρησία*) mit jemand als Tod ansehen; *zühārā* 9: beim Schlaf soll man die Regel des Anstandes beachten; *zühārā* 10: keiner soll einen Asketen beim Schlafen beobachten.

⁸ *Zühārā* 11: ausspeien in Gegenwart anderer ist verboten; *zühārā* 12: beim Husten soll man den Kopf wenden.

⁹ *Zühārā* 13: beim Essen und Trinken soll man sich nach der gewohnten Sitte verhalten; man soll mit den Händen nicht übermässig gestikulieren; *zühārā* 14: wie man sich einem Fremden gegenüber benehmen soll.

¹⁰ *Zühārā* 15: man soll nur leise etwas auf den Tisch legen; *zühārā* 16: man soll sich nicht grob und unverschämte benehmen; *zühārā* 17: man soll seine Füsse unter Kontrolle halten; *zühārā* 18: beim Gähnen soll man den Mund zudecken.

¹¹ *Zühārā* 19: Vorschriften in Bezug auf den Besuch der Zelle eines Lehrers oder Schülers; *zühārā* 20: Vorschriften in Bezug auf den Besuch der Zelle eines Freundes; *zühārā* 21: Vorschriften über die Benutzung der Tür; *zühārā* 22: Vorschriften über die würdevolle Art und Weise des Gehens.

unbedingte Vorsicht¹², geziemendes Gespräch und Höflichkeit, Ehranbietung und gebührende Rücksichtnahme den Mitmenschen gegenüber¹³ richten. Hier folgen strikte Richtlinien für den Umgang mit Frauen¹⁴, sowie Regeln für den Verkehr mit Verwandten¹⁵ und Knaben¹⁶.

Der letzte Teil der Sammlung trägt Sorge für das Ausreifen der inneren Haltung und ethischen Gesinnung des Bewerbers für den Mönchsstand. Zuerst kommen die Fragen darüber, wie man sich klösterliche Lebensweise aneignen soll. Die Vorschriften betreffen prinzipielle Forderungen für die im Kloster zu pflegende Kameradschaft und Freundschaft¹⁷. Weitere Satzungen beschäftigen sich hier mit Fragen im Interesse der Pflege der Keuschheit¹⁸ und Ehrerbietung Älteren gegenüber¹⁹. Zur Sprache kommen ausserdem: Lauterkeit der Gesinnung und Ehrgefühl des mönchischen Standes²⁰, Beherrschung der Lebensführung durch den Geist²¹ und liebevolle Gesinnung anderen gegenüber²². Als weitere Anliegen werden erörtert:

¹² *Zühārā* 23: man soll sich von Personen, die sich den weltlichen Dingen ergeben, fernhalten.

¹³ *Zühārā* 24: freundliche Haltung im Umgang mit allen Leuten; *zühārā* 25: wie man sich unterwegs einem Älteren gegenüber benehmen soll; *zühārā* 26: wie man sich unterwegs einem Kameraden gegenüber benehmen soll; *zühārā* 27: Höflichkeit im sprachlichen Umgang; *zühārā* 28: taktvolles Benehmen einem Kranken gegenüber; *zühārā* 29: taktvolles Benehmen im Umgang mit solchen, die sich auf Irrwegen befinden; *zühārā* 30: jede niedrige Aufgabe soll man mit Demut auf sich nehmen; *zühārā* 31: Regeln in Bezug auf das Lachen.

¹⁴ *Zühārā* 32: Vorschriftsmassregeln in Bezug auf das Sprechen mit Frauen; *zühārā* 33: vor den *benat qejāmā* soll man fliehen, wie vor der Schlange des Satans; *zühārā* 34: man soll sogar von eigenen Schwestern wie von Fremden sich fernhalten.

¹⁵ *Zühārā* 35: man soll sich auch von der eigenen Familie fernhalten, so dass das Herz nicht kühl wird.

¹⁶ *Zühārā* 36: man soll Knaben meiden wie die Versuchung des Bösen.

¹⁷ *Zühārā* 37: man soll einen Freund haben, der an geistlichen Erfahrungen reich ist; *zühārā* 38: seine eigenen Trübsale und Kämpfe soll man nicht offenbaren.

¹⁸ *Zühārā* 39: man soll das Mönchskleid (*galā*) nicht ausziehen, wenn jemand dabei ist; *zühārā* 40: alle notwendigen Bedürfnisse soll man aus Rücksicht dem Schutzengel gegenüber ausführen; *zühārā* 41: Gottes- und Todesfurcht sollen die Haltung bestimmen; *zühārā* 42: besser ist es Gift zu nehmen als mit einer Frau zusammen zu essen; *zühārā* 43: besser ist es mit einem Drachen zusammen zu leben als mit einem anderen zusammen zu schlafen, auch wenn dieser sein natürlicher Bruder ist.

¹⁹ *Zühārā* 44: man soll immer der Aufforderung zum Psalmodieren Folge leisten.

²⁰ *Zühārā* 45: das Meiden von Streit; *zühārā* 46: das Meiden eitler Reden und Lüge; *zühārā* 47: das Meiden von Schwören beim Namen Gottes; *zühārā* 48: man soll keinen verachten; *zühārā* 49: man soll nicht betrügen.

²¹ *Zühārā* 50: Entsagung der Liebe zur Welt; *zühārā* 51: man muss alles ohne Beweisführung dulden, auch das Unrecht; *zühārā* 52: man soll nichts von den weltlichen Dingen begehren; *zühārā* 53: man soll den Herrschern gegenüber Gehorsam ausüben, doch soll man den Umgang mit ihnen meiden; *zühārā* 54: Entsagung der Vorliebe für den Magen.

²² *Zühārā* 55: Mitleid für alle Menschen.

innere Disziplin in Hinsicht auf die Verlockungen der Welt, Selbstbeherrschung im Ausdruck²³ und Bewährung der Reinheit und Lauterkeit des Herzens²⁴.

Die Sammlung schliesst indem sie den Bewerber zu ernstem Studium und zur Vertiefung in die Quellen der Erleuchtung verpflichtet²⁵.

Was uns weiterhin noch interessiert ist nämlich die Frage der Überlieferung. Es lohnt sich, der Erforschung der handschriftlichen Überlieferung näher nachzugehen. Von einem Durchsuchen der ganzen Überlieferung, welches auch unbekannte Sammlungen der Kodizes in dem Orient heranzieht, darf man erhoffen, dadurch die Geschichte der Urkunde aufzuhellen.

Das Sammelwerk, das unter dem Namen des Jōhannān von Dālajā²⁶ oder Sābā Rūhānājā uns überliefert worden ist, erhebt den Anspruch diesen Meister der mönchischen Paränese zum Verfasser zu haben. Die Urkunde erscheint in der Rezension der Vollsammlung, die *mēmre* und Briefe umfasst. Hier ist sie unter die Briefe gesetzt worden.

Dies ist der Fall mit Hs. Mār Mattai 27²⁷, aus dem 13./14. Jh. Hs. Mardin Orth. 417²⁸ ist aus dem Jahre 1473/74 und Hs. Mardin Orth. 418²⁹ ist vielleicht etwas jünger. Ebenso auch Hs. Br. Mus. orient. 4074³⁰, aus dem 15. Jh.³¹. Gleichfalls gehören hierher noch Hs. Harvard Harris 30³², aus dem 17./18. Jh.; Hs. Alqoš 235³³, geschrieben im Jahre 1889³⁴, worin eine Gestalt erscheint, die einige Abweichungen aufweist; Hs. Harvard Harris 109³⁵, aus dem Jahre 1889; Hs. Šarf. Patr. 232³⁶, geschrieben im Jahre 1901, deren Vorlage aus dem Jahre 1484/85 stammt; Hs. Šarf. Patr. 310³⁷, ge-

²³ *Zūhārā* 56 : Gebot zum Kargsein mit Worten.

²⁴ *Zūhārā* 57 : das Meiden von Kontroversen mit Genossen und Freunden; *zūhārā* 58 : man soll nicht in der Nachbarschaft streitsüchtiger Menschen wohnen; *zūhārā* 59 : in der Gemeinschaft prahlerischer Personen soll man nicht leben.

²⁵ Die Quellen zur Erleuchtung der Seele sind in der Observanz aller dieser Verordnungen und in der beständigen Meditation.

²⁶ Vgl. A. Baumstark, Geschichte der syrischen Literatur (Bonn 1922) 225 f.

²⁷ Fol. 321a-323b.

²⁸ Lage 23, Fol. 10a - Lage 24, Fol. 2b.

²⁹ Fol. 90a-92a.

³⁰ Fol. 124a-126b.

³¹ G. Margoliouth, Descriptive List of Syriac and Karshunic Manuscripts in the British Museum Acquired since 1873 (London 1899) 23 f.

³² Fol. 41b-42b.

³³ Lage 13, Fol. 3b-6b.

³⁴ J. Vosté, Catalogue de la bibliothèque syro-chaldéenne du couvent de Notre-Dame des Semences près d'Alqoš (Iraq) (Rome-Paris 1929) 91.

³⁵ Fol. 66b-67a.

³⁶ Lage 6, Fol. 10b - Lage 7, Fol. 1b.

³⁷ Fol. 479a-480a.

schrieben im Jahre 1905/06, und Hs. Birm. Mingana syr. 7³⁸, geschrieben im Jahre 1906³⁹.

Ebenso erscheint unsere Urkunde in der Rezension der Sammlungen, die mit einer abweichenden Einteilung gekennzeichnet ist. Hier ist die Urkunde vorgerückt worden. In Hs. Cambr. Add. 1999⁴⁰, aus dem Jahre 1572/73⁴¹, bringt die Sammlung die Urkunde als Nr. 23 in der Reihe von *mēmre*. In Hs. Vat. syr. 124⁴², aus dem 14. Jh.⁴³, ist die Urkunde in der Sammlung von 27 Stücken als *mēmra* Nr. 12 aufbewahrt worden. Ebenso in Hs. Vat. syr. 125⁴⁴, die etwas älter sein muss⁴⁵. In Hs. Vat. syr. 126⁴⁶, aus dem 13. Jh.⁴⁷, die nur 12 *mēmre* enthält, erscheint die Urkunde an vorletzter Stelle.

Der älteste Zeuge ist anonym und erscheint in Hs. Sinai syr. 24⁴⁸, einem Sammelband von verschiedenen mönchischen Schriften. Die Handschrift ist beschädigt, ihr Ende ist verschollen und daher liegen auch keine Angaben über ihre Entstehung vor. Die Handschrift ist dem 10. Jh. zugewiesen worden⁴⁹, doch dürfte dieser schöne Pergamentband mit einer eleganten Estrangelo-Schrift auf Grund paläographischer Erwägungen eher in das 9. Jh. passen. Diese Datierung wird bestimmt dem tatsächlichen Sachverhalt besser Rechnung tragen.

In diesem Zusammenhang darf man noch etwas nicht übersehen : Ähnlich ist das Bild auch in Textgestalten, die durch die arabische Übersetzung uns greifbar werden⁵⁰.

Noch erscheint die Urkunde in anderen Rezensionen der Sammlungen, wo ihr der erste Platz reserviert worden ist. So in Hs. Br. Mus. Add. 14,729⁵¹,

³⁸ Fol. 78a-80a.

³⁹ A. Mingana, Catalogue of the Mingana Collection of Manuscripts 1 (Cambridge 1933) Sp. 24 f.

⁴⁰ Fol. 48b-50a.

⁴¹ W. Wright-S. A. Cook, Catalogue of the Syriac Manuscripts Preserved in the Library of the University of Cambridge 1 (Cambridge 1901) 445 ff.

⁴² Fol. 307a-309b.

⁴³ St. E. Assemani, Bibliotheca Apostolica Vaticanae codicum mss. 3 (Romae 1759) 148 ff.

⁴⁴ Fol. 181a-182b.

⁴⁵ Assemani, op. cit. 3, 151 f.

⁴⁶ Fol. 317a-317b.

⁴⁷ Assemani, op. cit. 3, 156 ff.

⁴⁸ Fol. 189b-191b.

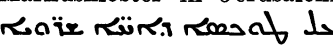
⁴⁹ A. Smith Lewis, Catalogue of the Syriac Manuscripts in the Convent of S. Catherine on Mount Sinai (London 1894) 41.

⁵⁰ Hs. Vat. arab. 402, Fol. 25a-27a; hier erscheint unsere Urkunde als *mēmra* No. 9; Hs. Vat. arab. 518, Fol. 60a-64a. Vgl. auch J. S. Assemani, Bibliotheca orientalis Clementino-Vaticana 1 (Romae 1719) 433 ff. Über andere Handschriften, siehe G. Graf, Geschichte der christlichen arabischen Literatur 1 (Città del Vaticano 1944) 435 f.

⁵¹ Fol. 200a-202b.

aus dem 12./13. Jh.⁵², die aber nur einen Teil aus einer längeren Sammlung darstellt. Hinzu kommt noch Hs. Br. Mus. Add. 14,728⁵³, aus dem 12./13. Jh.⁵⁴.

Den Namen des Jōhannān von Dālajāta oder Sābā Rūhānājā trägt unsere Urkunde auch in kleineren Zyklen, so wie Hs. Br. Mus. Add. 17,262⁵⁵, aus dem 12. Jh.⁵⁶ und Hs. Cambr. Add. 2016⁵⁷, aus dem 13. Jh.⁵⁸. Und auch noch in Sonderüberlieferungen wie in Hs. Vat. syr. 543⁵⁹, aus dem 15./16. Jh.⁶⁰ und Hs. Bagdad Patr. 6021⁶¹, aus dem 19. Jh.

Doch ist die handschriftliche Überlieferung nicht ganz einheitlich. Einerseits hat sie den Namen eines anderen asketischen Schriftstellers mit dieser Urkunde verbunden. Auch Ishāq von Ninive wurde als ihr Verfasser angesehen. So erscheint unsere Urkunde in der griechischen Übersetzung von Ishāqs asketischen Schriften⁶², wo diese Urkunde in die Sammlung einverleibt worden ist⁶³, obwohl dieses Stück unter den Originalschriften Ishāqs nicht zu finden ist⁶⁴. Andererseits wieder kennt die handschriftliche Überlieferung unsere Urkunde auch ohne jede Kunde über ihren Verfasser und hat sie daher anonym überliefert. Dieses trifft man nicht nur ausnahmsweise an, sondern diese Erscheinung kommt sogar in verschiedenen Strömungen zum Vorschein. Dies ist auch der Fall mit der Hs. 88 im syrischen Markuskloster in Jerusalem⁶⁵. Die Handschrift wurde unter dem Titel  'die Tür zu der Regel der Novizen-Brüder' in eine Sammlung von Gebeten und Schriften asketischen Inhalts eingebettet.

Jedenfalls hat die spätere Überlieferung dem überwiegenden Zeugnis nach Jōhannān von Dālajātā als den Verfasser der Regel angesehen. Ebenso auch Jōhannān von Mosul, der am Anfang des 13. Jh. lebte und davon

⁵² W. Wright, Catalogue of Syriac Manuscripts in the British Museum 2 (London 1871) 584.

⁵³ Fol. 239a-240a.

⁵⁴ Wright, op. cit. 2, 581 f.

⁵⁵ Fol. 126a-127b.

⁵⁶ Wright, op. cit. 2, 870.

⁵⁷ Fol. 213a-214b.

⁵⁸ Wright-Cook, op. cit. 2, 549.

⁵⁹ Fol. 65a-68a.

⁶⁰ Ārn. van Lantschoot, Inventaire des manuscrits syriaques (Città del Vaticano) 65 ff.

⁶¹ Fol. 51a-56b.

⁶² Τοῦ ὁσίου πατρὸς ἡμῶν Ἰσαὰκ ἐπισκόπου Νινευὶ τὰ εὐρεθέντα ἀσκητικά, hrsg. von J. Spet-sieri (Athen 1895).

⁶³ Περί τάξεως τῶν ἀρχαρίων, καὶ καταστάσεως, καὶ τῶν ἀνηκόντων αὐτοῖς, 32-36.

⁶⁴ Mar Isaacus Ninivita, De perfectione religiosa, ed. P. Bedjan (Paris 1919).

⁶⁵ Fol. 98a-102b.

eine poetische Bearbeitung in siebensilbigem Metrum verfertigte⁶⁶, hat auch Jōhannān von Dālġātā als ihren Verfasser bezeichnet. Die älteste Schicht der handschriftlichen Überlieferung, die uns durch Hs. Sinai syr. 24 erreichbar ist, hat davon keine Kunde.

⁶⁶ Hs. Berl. Sach. 202, Fol. 56b-61b, aus dem 19. Jh., vgl. E. Sachau, Verzeichnis der syrischen Handschriften 2 (Berlin 1899) 667f. Hs. Berl. orient. oct. 1132, Fol. 54a-66b, vgl. J. Assfalg, Syrische Handschriften (Wiesbaden 1963) 44. Beschreibung der gesamten Handschrift von G. Diettrich, OrChr NS 1 (1911) 321ff.

The Baptist's diet in Syriac Sources

by

Sebastian Brock

Behind such plant names as 'St John's Bread', for the carob, lies a long and curious line of exegesis, whose aim was to explain away, by one means or another, the ἀκρίδες, locusts, of the Gospel narratives of Matthew and Mark, and so make John the Baptist into a vegetarian. Although this particular identification of the ἀκρίδες with the carob (St John's Bread; Greek κεράτιον)¹ does not appear to go back beyond the middle ages, it is typical of many others which can be traced back very much earlier.

The Greek and Latin patristic sources on the subject were collected long ago by Samuel Bochart in his fascinating, and extremely learned, compilation entitled *Hierozaicon, sive de animalibus sanctae scripturae*². Bochart poured scorn on the various fanciful attempts at explaining away the locusts, and he sanely concluded that the ἀκρίδες of Matthew and Mark were real locusts. But the urge to get rid of the offending locusts dies hard, and even this century there have still been sporadic serious attempts at making a vegetarian of the Baptist³.

In Greek sources the oldest reinterpretation of the ἀκρίδες is to be found in the Ebionite Gospel, as quoted by Epiphanius⁴. According to it John lived off, not ἀκρίδες, but ἐγκρίδες, little cakes made with oil and honey—an interpretation that was self-confessedly based on the Septuagint description of Manna in Exodus xvi 31: τὸ δὲ γεῦμα αὐτοῦ ὡς ἐγκρίς ἐν μέλιτι⁵.

* Paper read at the Fourth International Congress on New Testament Studies (Oxford, September 1969). Some of the material has already been presented, in more popular form, in *Ararat* (New York) 7 (1966) 42-4, 'Locusts and Camels'.

¹ Cp. Fr. Cramer, *Der Hl. Johannes im Spiegel der französischen Pflanzen- und Tierbezeichnungen*, Giessen 1932, p. 44. For its use by (Jewish) ascetics, see I. Löw, *Die Flora der Juden*, II, p. 405.

² I use Rosenmüller's edition of 1796 (Vol. III, pp. 326-33). The entry s.v. ἀκρίς in Suicerus' *Thesaurus* is almost entirely based on Bochart.

³ Most notably by R. Eisler in his section 'Die Speise und die Kleidung des Täuflers', in *Ἰησοῦς Βασιλεὺς οὐ Βασιλεύσας*, Heidelberg 1929/30, I, p. 25 ff.

⁴ Epiphanius, *Panarion* XXX.13 καὶ τὸ βρῶμα αὐτοῦ φησὶ μέλι ἄγριον οὐ ἡ γεύσις ἢ τοῦ μάννα, ὡς ἐγκρίς ἐν ἐλαίῳ, on which Epiphanius comments ἵνα δῆθεν μεταστρέψωσι τὸν τῆς ἀληθείας λόγον εἰς ψεῦδος καὶ ἀντὶ ἀκριδῶν ποιήσωσι ἐγκρίδα ἐν μέλιτι.

⁵ The only reflection of this in Syriac tradition is to be found in the first of three explanations

Given the fashion for this sort of exegesis, it is hardly surprising that Syriac writers should have tried their hand at it; one late commentator indeed, Dionysios bar Ṣalibi († 1171), gives as many as eleven different explanations of the four words of the Gospels, *ἀκρίδες καὶ μέλι ἄγριον*. But rather than give a mere catalogue of these curiosities I shall classify them, and on the basis of this classification try to discover what sort of motives and interests lie behind the explanations.

The various explanations of the diet to be found in Syriac sources fall into four fairly clearly defined categories:

- (i) what can best be termed as 'mythical',
- (ii) vegetarian,
- (iii) literal,
- (iv) allegorical.

To take these in turn :

- (i) The single 'mythological' interpretation happens to be the earliest.

According to the unanimous testimony of the later¹⁵ Syriac commentators, Isho'dad of Merv, Dionysios bar Ṣalibi, and Barhebraeus, the Diatessaron read here either 'milk and wild honey', or 'honey and milk of the mountain' (with the inner Syriac variant 'gazelles' for 'mountain')¹⁶. It is an interesting reflection on the way in which the Diatessaron was transmitted that none of the daughter versions, Eastern or Western, retain the slightest hint of the milk, although the Persian Diatessaron¹⁷ and the Georgian Opiza Gospels¹⁸ (at Mk i 6) retain the reversed order, with the honey first.

¹⁵ The Armenian version (all that is extant here) of Ephrem's *Commentary on the Diatessaron* disappointingly passes over any mention of the diet.

¹⁶ The precise wording is uncertain, and is variously given : Isho'dad of Merv, *Commentary on Matthew* (ed. M.D. Gibson, *Horae Semiticae*, Vol. VI, p. 47 = ET, Vol. V, p. 23) (ms S ܡܠܟܐ ܕܥܝܪܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ; Dionysios bar Ṣalibi, *Commentary on Matthew* (ed. I. Sedláček, CSCO, Scr. Syri II.98, p. 144 (text) = p. 108 (translation)) ܡܠܟܐ ܕܥܝܪܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ; Barhebraeus, *Scholia on Matthew* (ed. I. Spanuth, p. 8) ܡܠܟܐ ܕܥܝܪܐ ܕܡܠܟܐ. The form in Isho'dad is probably that of the original Diatessaron (on honey listed first see below, notes 17 and 18), while in Dionysios it has been assimilated in part to the Peshitta, and in Barhebraeus abbreviated. The variant ܡܠܟܐ ܕܥܝܪܐ is found in the quotation of the verse in an anonymous Nestorian theological compendium, Berlin syr. 85, f. 41^a (quoted in Sachau, *Verzeichnis der syr. HSS ...*, p. 316), and in an anonymous Nestorian Commentary (in fact here reproducing Isho'dad), Oxford, Bodley Or. 626, f. 16^a; cf. Kmosko, OC 2 (1902) 37-8.

¹⁷ G. Messina, *Diatessaron Persiano* (Biblica et orientalia 14, Rome 1951), pp. 32/33 : e il suo nutrimento miele del deserto e locusta (? , QMŠYŠ, see below note 34), e un alimento che chiamano ġarād (= locusts, Arabic).

¹⁸ See J. Molitor, »Das Adysh-Tetraevangelium«, OC 41 (1957) 2 (mel et locustam campestren).

interpretations. Behind these it seems possible to discern three rather different starting points: the diet can be imposed by circumstances, or it can be voluntary, and if the latter, it may either simply conform with ascetic ideals of the day, or it may attempt to reproduce the diet of primitive man in his 'natural state'. Often enough, of course, various combinations of these three aspects will be found all at once in a writer's mind.

Those who saw the diet as imposed by outward circumstances naturally took these circumstances to be the flight of John and his mother from Herod²³, while the vegetarian character of the diet is very probably inspired by the description in II Maccabees v 27 of the fugitive life of Judas Maccabaeus and his companions in the mountains: ἀναχωρήσας εἰς τὴν ἔρημον θηρίων τρόπον ἐν τοῖς ὄρεσιν διέζη σὺν τοῖς μετ' αὐτοῦ, καὶ τὴν χορτώδη τροφὴν σιτούμενοι διετέλουν. In a homily on the Baptist Jacob of Serugh describes John and his mother's fugitive life in the Judaeen desert in very similar terms:²⁴

ܠܒܬܐ ܝܗܘܢ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ
ܠܕܝܠܐ ܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ ܕܡܝܚܐ

'And he lived off herbs and plants and flowers in the desert of Judah, just like the wild animals'.

That such a life could be understood as voluntarily undertaken and not imposed by circumstances is readily made clear when one finds almost identical phraseology used to describe the life of famous ascetics, such as the Armenian Gind in Faustus of Byzantium²⁵, or James of Nisibis as described by Theodoret²⁶. Accordingly the majority of Syriac discussions of the diet are simply concerned with enhancing John's ascetic prowess.

Interest was naturally primarily concentrated on the ἀκρίδες, objected to on the grounds that an ascetic like John could hardly be expected to have

²³ Possibly the desire to explain the milk of the Diatessaron helped to create this parallel to the Flight into Egypt.

²⁴ Ed. Bedjan, I, p. 157¹. The flight into the wilderness with his mother is also mentioned in connection with the diet in the extract attributed to Epiphanius quoted below, p. 6; compare also the Coptic panegyric on the Baptist attributed to Theodosios of Alexandria (ed. K. H. Kuhn) CSCO Scr. Copt. 33, p. 38 (text) and 34, p. 32 (translation): »and Elizabeth gathered the flowers of the herbs which are in the desert and dipped them in wild honey and put them in her son's mouth»; his later diet as an ascetic is interestingly given differently in the two different recensions, the one leaving the locusts (»eating locusts and wild honey«), but the other making him into a vegetarian (»eating herbs instead of food«), *op. cit.*, p. 55 (text), 47 (translation).

²⁵ VI.16 = trans. V. Langlois, *Collection des historiens de l'Arménie*, Paris 1881, I, p. 310.

²⁶ PG LXXXII col. 1293 τροφήν δὲ εἶχεν, οὐ τὴν μετὰ πόνου σπειρομένην καὶ φουμένην, ἀλλὰ τὴν αὐτομάτως βλαστάνουσαν. τῶν γὰρ ἄγριων δένδρων τοὺς αὐτοφύεις συλλέγων καρποὺς καὶ τῶν βοτανῶν τὰς ἐδωδίμους καὶ λαχανώδεις...

certain roots (*or* plants), or the tips from the branches of a plant. These his mother also lived on when she fled from Herod to the desert. The wild honey too is that which wild bees make, which is very bitter, and which the palate's taste buds abhor, and its taste is not acceptable. By these the blessed John is shown to (have lived) in complete humility and self abasement, and not in pleasures, but in abstinence from living things, treating his palate to bitterness with plants (consisting) of bitter (and) base roots (*or* herbs)³⁰.

The 'locusts' again seem to be taken as meaning 'roots' in three other of Dionysios's list³¹ of interpretations, one of which specifically compares them with the carrot:

Others (say) that they are roots (or plants), which he ground and mixed with honey and ate³².

(2) (This is also found in Isho'dad (= Ish.) and Solomon of Bosra³³)

𐤀𐤓𐤌𐤍 (om Ish.) 𐤀𐤓𐤌𐤍 𐤀𐤓𐤌𐤍 𐤀𐤓𐤌𐤍 𐤀𐤓𐤌𐤍
 𐤀𐤓𐤌𐤍 𐤀𐤓𐤌𐤍 𐤀𐤓𐤌𐤍 𐤀𐤓𐤌𐤍 𐤀𐤓𐤌𐤍 𐤀𐤓𐤌𐤍
 𐤀𐤓𐤌𐤍 (tp Ish.) 𐤀𐤓𐤌𐤍 𐤀𐤓𐤌𐤍 𐤀𐤓𐤌𐤍 𐤀𐤓𐤌𐤍
 𐤀𐤓𐤌𐤍 (Ish.) 𐤀𐤓𐤌𐤍 𐤀𐤓𐤌𐤍 𐤀𐤓𐤌𐤍

Others: the locusts, they say, are soft and tender roots, like a carrot (*σταφυλῖνος*) and not very sweet. Some people call them QMSYS³⁴, while others QMSYN (= locusts)³⁵.

[illegible]

(Dionysios takes over all five of the explanations provided by Isho'dad, adding to them a further six (nos 1-3, 9-11 of his list) from another source).

³¹ For reference see note 16.

³² Cp Arculf (note 21).

³³ *Loc. cit.* (note 5): אֵינִי מֵבִינָה לְמַעַלְמֵי הַדָּבָר, וְהַיְחָדָשׁ לְמַעַלְמֵי הַדָּבָר, וְהַיְחָדָשׁ לְמַעַלְמֵי הַדָּבָר
לְמַעַלְמֵי הַדָּבָר. (מִתְבָּרָר) (v.l. מִתְבָּרָר) מִתְבָּרָר מִתְבָּרָר.

³⁴ Solomon's QMWS also occurs in the *Cave of Treasures* (ed. Bezold), p. 251 ܩܡܘܨܐ
ܩܡܘܨܐ ܩܡܘܨܐ ܩܡܘܨܐ ܩܡܘܨܐ ܩܡܘܨܐ ܩܡܘܨܐ ܩܡܘܨܐ ܩܡܘܨܐ ܩܡܘܨܐ ܩܡܘܨܐ

He lived off a plant (or root) called QMWS, which is (!) wild honey.

QMSYS is otherwise unknown; one manuscript of Isho'dad reads QMSYS, the word used in the Persian Diatessaron (see note 17) and translated by Messina as 'locusts' (presumably taking it as equivalent to Ar. *qamaṣ*: the form QMSYS, however, is unknown to both Arabic and Persian). The source of these variant plant names remains obscure, although possibly they were specially

(3) (This too is to be found in Isho'dad)

ܠܡܬܝܬܐ ܕܩܠܝܬܐ ܕܥܡܝܬܐ ܕܩܠܝܬܐ ܕܩܠܝܬܐ ܕܩܠܝܬܐ ܕܩܠܝܬܐ
ܠܡܬܝܬܐ ܕܩܠܝܬܐ (Ish.) ܕܥܡܝܬܐ ܕܩܠܝܬܐ ܕܩܠܝܬܐ ܕܩܠܝܬܐ

Others (say) that they are roots (or plants) called QWH' which in shape resemble locusts, but in taste are sweet like honey³⁶.

The introduction of 'roots' into the discussion will be a purely inner Syriac development, due to the ambiguity of ܩܠܝܬܐ, which can mean either 'plant' or 'root': it is in fact the word used to translate *χορῳδης* in II Mac. v 27. How the confusion arose can perhaps be seen in two almost identical interpretations which certainly derive from the Greek. In the life of Peter the Iberian it is related that the famous Abba Isaiah asked John the Baptist in a vision what the ἀκρίδες he lived off were, and the reply was³⁷.

ܐܡܬܐ ܕܩܠܝܬܐ ܕܩܠܝܬܐ ܕܩܠܝܬܐ ܕܩܠܝܬܐ ܕܩܠܝܬܐ

They were the tops of wild plants/roots.

No doubt 'plants' is what stood in the original Greek, but the rendering ܩܠܝܬܐ was easily capable of being taken as 'roots' by Syriac readers, and it appears to have been taken as such by the lexicographer Bar Bahlul, who quotes the passage in a slightly different form, with ܩܠܝܬܐ 'hearts' instead of ܩܠܝܬܐ 'tops'³⁸. The second identification of the ἀκρίδες as 'tops of plants' is to be found in the last of five short extracts attributed to Xystus of Rome:³⁹

ܐܡܬܐ ܕܩܠܝܬܐ ܕܩܠܝܬܐ ܕܩܠܝܬܐ ܕܩܠܝܬܐ ܕܩܠܝܬܐ
ܐܡܬܐ ܕܩܠܝܬܐ ܕܩܠܝܬܐ ܕܩܠܝܬܐ ܕܩܠܝܬܐ ܕܩܠܝܬܐ

The locusts which John the Baptist ate were the tops of plants/roots which grew in the land of Judaea.

The interpretation figuring third in Dionysios' long list is particularly intriguing, and reads :

invented so as to provide a plant name resembling *qamze* 'locusts', on the analogy of Greek ἀκρίς supposedly meaning a plant, alongside ἀκρίς 'locust'.

³⁵ Isho'dad + »Persian MNG, i.e. *mang*, a plant given a very wide range of identifications in the standard dictionaries.

³⁶ Cp also Barhebraeus, *loc. cit.* (note 16): ܩܠܝܬܐ ܕܩܠܝܬܐ ܕܩܠܝܬܐ ܕܩܠܝܬܐ ܕܩܠܝܬܐ. ܩܠܝܬܐ ܕܩܠܝܬܐ normally means 'stalks', but compare the entries in the native lexica (see PayneSmith *s.v.*).

³⁷ *Petrus der Iberer* (ed. Raabe), p. 126⁵. By his question Abba Isaiah wished to settle the dispute between the βουκοί (vegetarians) and ἀκριδοφάγοι. The whole passage is indicative of how seriously the Gospel words were taken.

³⁸ Quoted in Payne-Smith, *s.v.* ܩܠܝܬܐ.

³⁹ Preserved in Mingana syr. 4, f. 61^b.

The explanation in the anonymous commentary on Mark appears in the following somewhat obscure form :

[illegible]

By the word 'locusts' we understand the Pharisees and Sadducees who had descended to the wickedness of reptiles full of venom — whom he also called 'snakes' and 'generation of vipers'. He changes them to locust(s) in that a locust too is clean according to the Law, and because he rids (them) of their sins as a locust sloughs off its wings. He calls 'wild honey' that made by wild bees, which he says is bitter and repulsive, and he signifies that those from the nations who are outside (i.e. pagans⁴⁶), and who do not fulfil the Law and the Prophets, he makes into carriers and fountains of sweet honey. And this the teachers of the church have demonstrated by facts.

This very remarkable piece appears in Dionysios as follows :

[illegible]

Others (say) that by 'locusts' he designated the Pharisees and Sadducees who are evil, being 'offspring of vipers' and 'poison-bearing reptiles', (but) whom his preaching changed, causing them to be raised to heaven — just as the locust sloughs off and rids itself (of its skin) — and making them clean, just as locusts are clean in the Law. By 'honey' he included the gentiles, who were (once) springs which flowed with the bitterness of godlessness and wickedness, but whom his preaching altered, making them into springs flowing with truth and sweetness of way of life.

⁴⁶ = $\tau\hat{\omega}\nu$ $\xi\xi\omega$. The whole piece has the air of being a translation from Greek.

Gilles de Viterbe, le moine Elie, et l'influence de la littérature maronite sur la Rome érudite de 1515


par

J e a n G r i b o m o n t

Dans un récent fascicule d'*Oriens Christianus*¹, S. Grill a donné une description soignée du manuscrit 401 de la Bibliothèque de l'Université d'Innsbruck, psautier syriaque inconnu jusqu'ici.

Le colophon donne des détails précis : le nom du copiste, Elie bar Abraham, disciple du Patriarche maronite Pierre ; la date de la transcription, terminée le 11 février 1517. Quant aux notices sur le lieu et le destinataire de la copie, voici la traduction de Grill :

« Geschrieben wurde es in der Stadt RWMY, für unseren ehrwürdigen und heiligen Vater den Mönch GDY', aus der Ortschaft BYTRBY' im Gebiet von RWMY ; und es gehört zu den Mönchen (vom) heiligen KWSTYN ». Grill pense pouvoir reconnaître Rome (RWMY), et peut-être Viterbe (BY-TRBY') ; il souhaite pouvoir arriver à identifier les noms propres restants.

En soumettant ce colophon à mon ami le P. Jean Khawand, O.L.M., j'ai appris que KWSTYN représentait certainement Augustin, et GDY' quelque chose comme Eugidio. Dans ces conditions, la lecture ne peut faire de doute : il s'agit d'Egidio, Gilles de Viterbe ; en tant qu'orientaliste, Gilles (mort en 1532) est surtout célèbre pour avoir fait copier, en 1504, le Targum palestinien du Codex Neofiti². Son nom, transcrit de diverses façons dans ses manuscrits hébreux ou araméens³, peut bien avoir pris la forme  sous la plume du moine Elie.

La bibliothèque de Gilles fut dispersée lors du sac de Rome⁴, ce qui l'empêcha peut-être de rassembler des disciples, et retarda certainement les

¹ S. Grill, Eine unbekannte syrische Handschrift in Innsbruck (*Cod. 401 Bibl. Univ.*), dans *Oriens Christianus* 52(1968), p. 151-155.

² Sur l'appartenance de ce codex à Gilles de Viterbe et son histoire postérieure, voir en dernier lieu R. Le Déaut, Jalons pour une histoire d'un manuscrit du Targum palestinien (Neofiti 1), dans *Biblica* 48, 1967, p. 509-533, avec une riche bibliographie, et une liste de manuscrits orientaux ayant appartenu à Gilles. Un autre manuscrit de même origine, *Vatic. lat.* 2930, est signalé par G. Mercati, *Opere Minori IV (Studi e Testi 79)*, Vatican 1937, p. 434.

³ Le Déaut, *l.l.*, p. 510-512.

⁴ *Ibid.*, p. 521, n. 2.

progrès des sciences orientales dans les milieux théologiques. Il est curieux de voir que, mené de l'hébreu à l'araméen par son goût de la cabbale et des mystères de la sagesse juive, le savant ermite, futur cardinal, ait saisi l'occasion de passer de l'araméen au syriaque. À ma connaissance, on ne lui connaissait pas cette science.

Il n'est pas difficile non plus d'identifier le copiste qui lui fournit son psautier, et sans doute, du même coup, l'initiation à la langue. Les maronites étaient assez rares et assez appréciés dans la Rome du début du siècle pour laisser des traces de leur passage.

À l'occasion du concile du Latran, le Patriarche Simon Pierre ibn Hassân⁵ et le mouqaddam Elie, responsable civil de la communauté maronite de Bécharri⁶, envoyèrent à Rome, en compagnie du P. Jean François de Potenza, O.F.M., le 14 février 1515, trois délégués⁷ : le prêtre Joseph Khoury (ou 'Aquri ? C'est aussi une possibilité, et les transcriptions latines ne permettent pas de trancher)⁸, le diacre Moïse, et le moine Elie, sous-diacre, destiné à faire des études à Rome⁹. Notre copiste est certainement ce jeune maronite, âgé de 20 ans à son arrivée en Italie¹⁰. Il a exercé une notable activité littéraire, et comme les deux premiers manuscrits syriaques entrés à la bibliothèque Vaticane, un psautier (*sir.* 9) et un évangélaire (*sir.* 15) sont sortis de sa plume, G. Levi della Vida a réuni sur son compte une documentation, à laquelle il n'y a pas beaucoup à ajouter¹¹.

Six jours après avoir terminé notre psautier d'Innsbruck, Elie en achevait un second tout semblable, l'actuel *Vatic. sir.* 265, et en faisait hommage

⁵ Les pièces concernant cette mission sont dans J. Harduin, *Acta Conciliorum* IX, Paris 1714, p. 1804-1805 et 1857-1868; ou mieux (d'après Levi della Vida, cf. infra n. 7) dans L. Wadding, *Annales Minorum*, 2^e éd., XV, 805-820 et XVI, 6-8 (que je n'ai pas vu).

⁶ Le mouqaddam Elie (Harduin, 1867-1868) est confondu avec notre copiste Elie par J. Hergenröther, dans C. J. Hefele-J. Hergenröther-H. Leclercq, *Histoire des conciles* VIII 1, Paris 1917, p. 511.

⁷ Pour les noms des délégués, cf. G. Levi della Vida, *Ricerche sulla formazione del più antico fondo dei manoscritti orientali della Biblioteca Vaticana* (*Studi e Testi* 92), Vatican 1939, p. 133, n. 2; témoignage indépendant dans G. Mercati, *Opere Minori* II (*Studi e Testi* 77), Vatican 1937, p. 510 (c'est à ces pages de Mercati que je renverrai plusieurs fois dans les notes suivantes).

⁸ Harduin, 1805C, Joseph Acuri; 1866E et 1869A, Curi Joseph.

⁹ Elie a étudié deux ans (1515-1517?) dans la maison romaine des chanoines du Latran, S. Maria della Pace, près de la place Navone (cf. N. Wildloecher, *La Congregazione dei Canonici Regolari Lateranensi*, Gubbio, 1929, p. 277-280): G. Mercati, *LL.*, p. 510, n. 3. Les étudiants maronites de Rome, qui ont dû passer par les mains de bien des ordres religieux latins, ont donc commencé par le plus noble!

¹⁰ Dans la souscription de l'Évangélaire *Estensis* J. 6. 3. 104, en 1518, Elie déclare avoir 23 ans.

¹¹ *LL.*, p. 133-139, voir aussi l'index p. 506, *Elia Maronita*. Malheureusement Levi della Vida a ignoré la note de G. Mercati, à laquelle je renvoie plusieurs fois.

au Cardinal B. Carvajal, qui offrait l'hospitalité aux trois envoyés maronites¹². L'année suivante, en 1518, Elie produisait une troisième copie du psautier, le *Vatic. sir.* 9, inscrivant dans le colophon, avec le nom du Pape régnant, Léon X, ceux d'Alberto Pio di Carpi et de Teseo Ambrogio, nobles orientalistes qui demandaient au jeune moine des leçons de syriaque¹³. Il existe enfin un quatrième psautier maronite, écrit en 1525 et conservé à Modène, *Estensis a.U.* 2. 6 (Or. XIX); je ne sais s'il est dû lui aussi à la main de notre Elie, ou s'il dépend indirectement de son travail de scribe¹⁴.

On connaît trois livres d'Évangiles, copiés par Elie. À Modène, l'*Estensis* J. 6.3.104 (Or. XXI), daté du 10 avril 1518, et offert à Alberto Pio di Carpi; à Rome, le *Vatic. sir.* 15, du 9 décembre 1519, qui appartient très tôt au maître des cérémonies Biagio Baroni Martinelli da Cesena; enfin le *Paris. syr.* 17 (Zotenberg 44), terminé en mai 1521 pour le Cardinal Carvajal.

Enfin, G. Mercati a signalé¹⁵ un curieux manuscrit de Modène, *Estensis a. R.* 7. 20, recueil de liturgies orientales fort en avance sur son temps. À la suite de versions latines de la liturgie byzantine de saint Jean Chrysostome et de la liturgie maronite, on y trouve en syriaque l'anaphore maronite de saint Jean l'Évangéliste, puis une liturgie éthiopienne, enfin la liturgie arménienne de Basile. La version de la liturgie maronite est l'œuvre de Teseo Ambrogio, copiée par L. Garuffo, le 23 août 1517. La copie de la liturgie arménienne a été faite à Rome le 24 octobre 1519, par David, évêque arménien catholique de Chypre. La liturgie maronite fut copiée par notre Elie¹⁶.

M. Hayek attribue enfin à notre copiste¹⁷ le *Vatic. sir.* 19, mais il s'agit sans doute d'une erreur pour le *sir.* 9, le psautier signalé plus haut.

¹² Sur ce psautier, voir Levi della Vida, p. 134, n. 2. Elie n'a sans doute pas attendu d'avoir terminé le manuscrit d'Innsbruck avant de se mettre au manuscrit destiné à Carvajal. Ce dernier pouvait rester ignorant des lettres syriaques, mais il convenait peu de faire un cadeau à Gilles, sans faire hommage aussi d'un exemplaire au prince de l'Église qui offrait l'hospitalité de son palais.

¹³ Sur Alberto Pio, cf. Levi della Vida, *ll.*, p. 103, n. 3 et index p. 517, *Pio di Carpi*; sur son collègue, *ibid.*, p. 498, *Ambrogio Teseo*, et Mercati, *ll.*, p. 510. Les deux comtes étaient originaires de la région de Modène, et leurs papiers sont conservés surtout à l'*Estense*.

¹⁴ Je connais ce manuscrit seulement par la List of Old Testament Peshitta Manuscripts publiée à Leiden en 1961, et je n'ai pu consulter C. Bernheimer, *Catalogo dei manoscritti orientali della Bibl. Estense*, Rome 1960, p. 74-75; l'âge de ce psautier, son caractère maronite, son appartenance à la Bibl. Estense invitent pourtant à le rapprocher des précédents. S'il est de la main d'Elie, c'est la dernière trace que nous connaissons de l'activité de celui-ci.

¹⁵ *Ll.*, p. 509.

¹⁶ Sur la part prise par Elie à la copie, cf. A. Raes, *Anaphorae syriacae* I, Rome 1939, *Introductio*, p. xxviii. Je ne sais comment le manuscrit n'est pas cité par M. Hayek, *Liturgie maronite*, Paris, 1963 (voir au moins l'index des manuscrits cités, p. 417-418).

¹⁷ *Ll.*, p. 178.

Le nombre des copies n'ajoute rien à leur autorité, car il faut se rendre compte que tous ces manuscrits dépendent vraisemblablement d'une source unique, la petite bibliothèque liturgique amenée du Liban par le prêtre Joseph. Les Évangélistes attestent un système de 241 pericopes, avec un cycle temporel ferme, et une douzaine de fêtes de saints¹⁸. Le manuscrit de Modène ne représente peut-être pas le missel complet, mais un examen attentif devrait permettre de discerner s'il reproduit un des deux manuscrits *Vatic. sir.* 32 ou 34, datés respectivement du XV^e s. et de 1501, missels maronites antérieurs à la mission du prêtre Joseph et insérés depuis longtemps dans le fonds Vatican¹⁹.

Quant au Psautier, il est probable qu'il reproduit fidèlement une tradition maronite lui aussi. Outre qu'il eût été difficile à notre Elie de trouver à copier un psautier jacobite ou nestorien dans la Rome de 1517, il est une pièce additionnelle, le Credo de Nicée, pour lequel j'ai pu comparer le *Vatic. sir.* 9 au *Vatic. sir.* 460, psautier maronite que A. van Lantschoot²⁰ attribue au XIII^e s. La version syriaque du Credo est presque identique, toute différente des textes nestoriens ou jacobites. Bien entendu, le manuscrit d'Elie porte, de première main et à sa place, le *Filioque* (il serait intéressant de savoir si le manuscrit d'Innsbruck, un peu plus ancien, est lui aussi interpolé); il est normal qu'au XVI^e siècle les Maronites soient ralliés au *Filioque*, les lettres du Patriarche à Léon X acceptent cette doctrine et les autres latinismes introduits, sans aucune résistance semble-t-il, par les missionnaires franciscains.

Malgré tout, les remaniements imposés à la liturgie maronite se multiplieront surtout dans le courant du XVI^e siècle, de sorte que nos trois livres liturgiques, Évangiles, Missel et Psautier, bagage complet d'un prêtre parti pour un long voyage, marquent une étape importante dans l'histoire de ce rite. La présence de l'*Ave Maria* entre le Psautier et les Cantiques montre à l'évidence une influence occidentale, mais il sera possible, sans doute, d'en marquer les limites. On voudrait surtout savoir si le fait même d'emporter un psautier était typique alors de la tradition maronite, ou relevait déjà d'une influence du bréviaire latin. La première hypothèse n'est pas exclue. Au point de vue de l'histoire de la liturgie, le frère Elie a donc rendu, sans s'en rendre compte, un fier service à son Église.

¹⁸ M. Hayek, *ll.*, p. 97.

¹⁹ Levi della Vida n'a rien à dire sur ces deux manuscrits, qui ne portent donc pas de traces visibles de leur histoire avant l'entrée à la Vaticane.

²⁰ Inventaire des manuscrits syriaques des fonds Vatican (490-631 : lire 460-631), Barberini oriental et Neofiti (*Studi e Testi* 243), Vatican 1965, p. 1. La List of O.T. Peshiṭta Mss (supra, n. 14), indépendante de van Lantschoot, attribue ce psautier au XV^e s. J'ai trop peu d'expérience des manuscrits syriaques de cette époque pour trancher entre les deux opinions. De toute façon, ce psautier semble antérieur à ceux du moine Elie.

En Occident, il semble avoir été apprécié surtout pour la contribution qu'il apportait aux sciences bibliques. Mais l'orientalisme en général tira profit de son passage. Son élève Teseo fut le premier à publier une *Introductio in Chaldaicam linguam, syriacam atque armenicam et decem alias linguas* (Pavie, 1539)²¹; et le premier dictionnaire syriaque-latin, le *Syrorum Peculium* d'André Maes (Masius; Anvers, Plantin, 1571), s'appuie à son tour sur les manuscrits copiés par Elie²². Celui-ci, dans son humilité, représente le premier professeur de syriaque de l'Europe de la Renaissance. Le mérite en revient sans doute aux humanistes capables d'apprécier les possibilités qu'offrait sa présence; dans des milieux moins éveillés, on eût peut-être trouvé un Cardinal Carvajal ou un cérémonaire pontifical pour acquérir un manuscrit curieux et indéchiffrable, mais non un élève courageux. Il n'est pas indifférent que, grâce à S. Grill, on sache désormais que Gilles de Viterbe, théologien et futur cardinal, s'inscrivait au premier rang de ces esprits généreusement ouverts.

²¹ Cf. G. Mercati, *LL.*, p. 510.

²² Cf. G. Levi della Vida, *LL.*, p. 138.

A Study of the Relics of Saints of the Greek Orthodox Church

by

Otto Meinardus

The origin of the custom of venerating the relics of saints can be traced to pre-Christian days. In the Old Testament we have references to the cult of relics in the famous narratives of the miraculous powers which were attributed to Elias' mantle (*II Kings* II : 13, 14) and the bones of Elisha (*II Kings* XIII : 21). In the New Testament we read of the healing miracles performed by the handkerchiefs of St. Paul (*Acts* XIX : 11-12). In ancient Greece, the hero-saint was a deceased person, who was believed to walk about corporeally. The cult was bound to their tombs, and their power was attached to their relics which were buried in the tomb. And just as centuries later the Christian believers eagerly and piously translated the relics of their saints and martyrs from one place to another in order to receive protection from their sacred bones, so also the ancient Hellenes relied upon the assistance of the bones of their heroes. Cimon, for example, fetched the bones of Theseus from the island of Scyros to Athens, and the Lacedaemonians with some difficulty found the relics of Orestes beneath a smithy at Tegea and transferred them to Sparta when they wanted his help in the war against the Arcadians¹.

Ever since the day on which the early believers of Smyrna collected the bones of St. Polycarp so as to have communion with the sacred body, Christians have followed this ancient practice and have venerated the bodily remains of the saints of the Church. Thus, from the second century onwards, the cult of relics, which is an indispensable part of the apostolic tradition, has provided for the faithful an awareness of the service and suffering and the ultimate victory of the Church of Jesus Christ. In fact, the relics of the saints are the most documentative, permanent and tangible reminder of the *ecclesia triumphans* to the *ecclesia militans*, a reminder of loyalty, steadfastness, courage and infinite devotion. All told, we have recorded 3,602 relics of 476 saints, which repose in 427 Byzantine churches and monasteries and 37 non-Byzantine churches, monasteries and other

¹ Nilsson, Martin, P., *Greek Folk Religion*, New York, 1965, p. 19.

institutions. Whereas this study cannot claim to provide a complete listing of all Byzantine relics, we believe, nevertheless, that we have been able to record most of the important relics in the Greek Orthodox churches and monasteries. A detailed study of the relics in the churches and monasteries in Cyprus has been published in *Ostkirchliche Studien*, XIX, 1970, while an inventory of the relics in the Coptic Churches of Egypt appeared some time ago in the same distinguished bulletin³. Wherever applicable, we have incorporated the relevant data in this text.

As in the case of the veneration of the sacred icons, so also the veneration of relics is an integral part of the cultus of the particular saint. Blessings of protection, favours and guidance for which a certain saint might be invoked can be most surely obtained by approaching and venerating his bodily remains. The popularity, distribution, and number of relics of the respective saints, therefore, is largely determined by the functional significance of the cultus of the saint in question, rather than by any historical considerations pertaining to his person. For example, the fact that we have listed 226 relics of St. Charalampus cannot be used by the scholarly hagiographer as evidence in his search for a solution to the problem of the historicity of this particular martyr, nor should this incredibly large collection of relics be explained by pointing to his outstanding achievements during his life or his martyrdom. On the contrary, the various cultus functions of St. Charalampus have created such a demand for his relics, that almost every mediaeval lipsanotkeke that was piously assembled had to include a part of this saint. In the case of St. Charalampus, he is particularly invoked by the peasants for the cure of diseases of animals and during epidemics. In earlier days, he was invoked to protect Christians against the plague, and there exist several legends in which St. Charalampus is shown driving away the plague and saving plague-stricken villages and towns. St. Panteleimon, of whom we have recorded 175 relics, is the patron-saint of invalids and cripples. The Orthodox Church has officially named him the »healer« because tradition states that he was a physician before being martyred. There is a popular proverb which says: »All blind men and all lame men go to St. Panteleimon«⁴. St. Paraskeve is another very popular saint because she is believed to heal the diseases of the eyes. Hundreds of silver ex-votos representing a human eye can be seen adorning her icons. Again, it is her important cultus function

² Meinardus, O., »Relics in the Churches and Monasteries of Cyprus«, *Ostkirchliche Studien*, XIX, 1970, pp. 19-43.

³ Meinardus, O., »An Inventory of the Relics of Saints in the Coptic Churches of Egypt'', *Ostkirchliche Studien*, XVII, 1968, pp. 134-173.

⁴ Megass, George A., *Greek Calendar Customs*, Athens, 1963, p. 145.

that has created the demand for such a large number of relics, of which we have registered some 152. St. Tryphon is another saint, whose agricultural functions have determined his widespread veneration. He is considered the protector of vines and fields for he is endowed with the power to exterminate rats and caterpillars. Since Greece is essentially an agricultural country, St. Tryphon's relics were considered of great economic advantage which might explain their widespread distribution.

In spite of the apparently large number of saints, whose relics are venerated in the Orthodox churches and monasteries, we must recognize that in fact only the relics of a very small percentage of all Byzantine saints are venerated. The Byzantine Hagiologion⁵ lists approximately 3,800 saints. In our study we have registered the relics of 475 saints, *i.e.* 12.5%. This means that in terms of specific cultus functions in the Orthodox Church, 87.5% of all saints play either no or a very insignificant part. With respect to the distribution of the relics, it is noteworthy that we have recorded only one saint, namely St. Charalampus, with more than two hundred relics. Only four saints are listed with more than one hundred relics, namely SS. Panteleimon, Tryphon, Paraskeve, and George of Lydda. According to this study, five saints, therefore, provide 24.1% of all relics which are registered.

Turning to the thorny problem of the historical identity of these five persons, whose relics are most popular and widespread, we are faced with the fact that all of them belong to the pre-Nicene period. Their *vitae*, recorded centuries later by the various chroniclers, contain a significant proportion of mythological material, and the narratives emphasize the miraculous as well as visions and other anomalies.

With respect to the majority of the saints who are mentioned, only a very limited number of relics could be recorded. Thus, for example, of the 475 saints listed below, 406 saints or 85.5% have less than ten relics; and of 177 saints or 37.3% we have registered only one relic. Twenty-seven saints are preserved *in toto*, *i.e.* either the whole body or most of the body being kept in one particular place.

As we study the vocations, functions and positions of the saints, whose relics we have recorded, we notice that 161 or 33.9% of all saints were laymen, *i.e.* soldiers (warrior-saints), artisans, businessmen, *etc.* This fact is significant since it demonstrates the active participation of the laity not only in the life, but also in the suffering of the Orthodox Church. Asceticism and the »angelic life« have always been considered superior to the life in »the world«, and thus it is not surprising that of the 475 saints, 140 or 29.5% are monks

⁵ Eustratiades, Sophronios, *ΑΓΙΟΛΟΓΙΟΝ ΤΗΣ ΟΡΘΟΔΟΞΟΥ ΕΚΚΛΗΣΙΑΣ*, Athens, n.d.

nuns or hermits. There are 76 bishops who are listed representing 16% of the total. The number of patriarchs of Constantinople, Alexandria, Jerusalem, Antioch, and Rome is 28 or 5.9%. There are 23 saints or 4.8% whose vocations or positions in life are unknown. The Holy Apostles who are mentioned in this study number 15 or 3.2% while other members of the clergy constitute a mere 2%. Only 8 emperors, kings and queens, *i.e.* 1.7%, are found among this list of saints, while »others« including the unmercenary physicians and the Old Testament personages represent 11 or 2.3% of the total number of saints

Regarding their particular mode of death, we note that of the 475 saints which are included in this study, 215 or 45.3% »died in peace«, by natural death. The number of martyrs of the Ist and IInd century persecutions is 71 or 14.9%, while the number of the new martyrs, those men and women who were killed either during the Arab or Turkish eras, amounts to 66 or 13.9%. The persecutions of Diocletian and Maximianus in the latter part of the IIIrd century and the beginning of the IVth century led to the martyrdom of 55 saints or 11.6% of our sample. The number of martyrs of the other persecutions is as follows: The Decian persecution, 9 martyrs or 1.9%; the other pre-Nicene persecutions, 11 martyrs or 2.3%; the Persian persecutions, 8 martyrs or 1.7%; the same number applies to those members of the clergy and laymen who suffered martyrdom during the Iconoclastic Controversy. In the case of 30 saints or 6.3% their mode of death is unknown.

* * *

The arrangement of the listing of the relics of the saints which are included in this study is as follows. An abbreviated *vita* of the saint, based on the text of the Synaxarium of the Greek Orthodox Church, with the date of his commemoration, introduces each item. No critical references as to the historicity of the saint's life, work and death are provided in these brief biographies. If any specified relics are recorded, they appear at the beginning and are listed in the following order: Skull, lower jaw, teeth, shoulder blade, vertebrae (spine), rib, arm, hand, finger, leg, shin, foot, heel, toe, skin, blood and the odour of sanctity. With respect to the localities, we have employed the following sequence in our listing: Palestine, Cyprus, Egypt, Greece Mount Athos, Greece Mainland, Athens, Greece Peloponnesos, Greek Islands, Crete, and Turkey. In order to avoid unnecessary duplications, we have used the following abbreviations for the identification of the regional localities of the churches and monasteries: (C) for Cyprus, (E) for Egypt, (P) for Palestine, (T) for Turkey, (GA) for Greece Mount Athos, (GC) for Greece Crete, (GI) for Greek Islands, (GM) for Greece Mainland

and (GP) for Greece Peloponnesos. Whenever more than one relic is found in a particular church or monastery, the number of relics is given in brackets following the name of the location.

In the attempt to retain as many original names of the churches and monasteries as possible, we have employed the following Greek terms: Analepsis for Ascension, Anargyri for Unmercenary Saints, Anastasis for Resurrection, Eisodia for Presentation in the Temple, Evangelismos for Annunciation, Genesion for Nativity, Hagia Sophia for Holy Wisdom, Hagia Trias for Holy Trinity, Hagia Zoni for Holy Girdle, Hagioi Pantes for All Saints, Koimisis for Falling Asleep of the Holy Virgin, Kyria ton angelon for the Lady of the Angels, Metamorphosis for Transfiguration, Panagia for the All-Holy Virgin, Pantocrator for the Almighty Ruler, Zoodochos Pigi for the Well of Life.

This study was made possible through the constructive help and the financial assistance of the Library of Athens College, Athens, Greece. In addition to numerous visits to many churches and monasteries in Palestine, Cyprus, Egypt, and Greece, we have sent a questionnaire with a covering letter to all Greek Orthodox monasteries and dioceses. Thus we mailed 378 letters to monasteries in Greece, Cyprus and Turkey and 79 letters to the Greek Orthodox dioceses. Altogether we received 347 replies. Two hundred and eighteen letters from churches and monasteries provided significant information for the completion of this study. On the other hand, 129 letters were received indicating that the respective churches and monasteries possessed no collections of relics.

In duty bound I must acknowledge the cooperation of the following ecclesiastical dignitaries and scholars: H.B. Macarios III, Archbishop of Cyprus; H.B. Callinicos, Metropolitan of Edessa and Pella; H.B. Chrysostomos, Metropolitan of Piraeus; H.B. Chrysostomos, Metropolitan of Chios; H.B. Chrysostomos, Metropolitan of Phokis; H.B. Constantine, Metropolitan of Alexandropolis; H.B. Damaskinos, Metropolitan of Phthiotis; H.B. Hierotheos, Metropolitan of Spetse and Hydra; H.B. Maximos of Stavroupolis, Dean of the Theological Seminary of Chalke, Istanbul; H.B. Nicodimos, Metropolitan of Attika and Megara; H.B. Polycarp, Metropolitan of Kerkyra and Paxos; The Very Rev. Fr. Nikolaos J. Dreki for the Metropolitan of Kalavrita and Aegialia; The Very Rev. Fr. Hierotheos for the Metropolitan of Naupaktia and Eurytania; Mr. Dimitrios Th. Mosconas, Librarian of the Patriarchal Library, Alexandria; Mr. Basil Fotyadis of Istanbul.

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ABBAKOU (Aug. 6)

He suffered torture and finally martyrdom in Salonica in 1628.

Part of his skull, a hand and other parts repose in the Mon. Genesion, Rombou, Akarnania (GM).

ABERKIUS OF HIERAPOLIS (Oct. 22)

He lived in the middle of the IInd century and served the diocese of Hierapolis in Phrygia. Because of his great holiness, he was called by the Emperor Marcus Aurelius to cure his daughter. He went to Rome and healed the daughter of the emperor. He taught the Christian Faith in Mesopotamia, Pisidia, Syria and Phrygia, and became known on account of his theological discourses. He died in Hierapolis in Phrygia.

Although there are two saints with the name of Aberkios, namely Aberkios the son of Alphaeus the Apostle and Aberkios of Hierapolis, we may assume that these relics belong to the latter.

Parts are in : The Mon. Kykko, Troodos (C); the Mon. Xeropotamou (GA); the Mon. Karakallou (GA); the Mon. Chrysopodaritissa, Komisis, Patras (GP); the Mon. Zoodochou Pigis, Andros (GI); the Mon. St. John the Theologian, Seteia (GC); the Theological Seminary, Chalke, Istanbul (T).

ABRAMIUS OF EDESSA (Oct. 29)

He was born in Edessa in 296. The son of a wealthy family, he entered the monastic life at an early age. Because of his holiness, he was consecrated bishop and sent to a city which was inhabited by pagans. Here he had great success in converting many people. Eventually he returned to his monastic life and remained for the rest of his life in a cell. He died in 366.

Parts are in the Mon. St. John the Theologian, Patmos (GI).

ACHILLIUS OF LARISSA (May 15)

He was born in Cappadocia in the second half of the IIIrd century. He went to Jerusalem, to Rome and later to Greece where he lived in Thessaly. He was elected bishop of Larissa and attended the Oecumenical Council at Nicaea in 325. He preached the Gospel all over Greece and died in the middle of the IVth century.

Parts are in : The Mon. Docheiariou (GA); the Mon. Meteora, Meteora (GM), the Mon. St. Bessarion, Pyli, Thessaly (GM); the Cathedral of Larissa (GM).

ADRIANUS OF NICOMEDIA (Aug. 26)

Born in Nicomedia in 270, he voluntarily joined his fellow Christians in prison. He witnessed for his faith before Maximianus the Emperor for which he was severely tortured and finally killed. He died in Nicomedia in 298. His relics were taken to Argypolis.

Parts are in : The Mon. Panteleimon (GA); the Church Evangelismos, Kalyvia (GM); the Church St. Paraskeve, Megara (GM); the Mon. St. George, Malessina, Lokris (GM); the Mon. Kechrovounion, Tinos (GI).

AEITHALAS (Sept. 2)

He was born in Macedonia and during the pre-Nicene persecutions Aeithalas together with Ammon witnessed before Vaudos the Governor who had them imprisoned and tortured. Finally they suffered martyrdom.

Parts are in the Mon. Panteleimon (GA).

AGAPE (April 16)

Together with Chionia and Irene she suffered martyrdom during the Diocletian persecution. She was put to death by Sisinius the Governor.

There are two saints with the name of Agape and it is difficult to determine to whom the relics may belong.

Parts are in : The Skete St. Andreas (GA); the Mon. Zerbitsa, Sparte (GP).

AGAPIUS

There are five saints with the name of Agapius, who suffered martyrdom during the pre-Nicene persecutions. It is impossible to determine to whom these relics belong.

Parts are in the Mon. Barlaam, Meteora (GM).

AGATHANGELUS OF ESPHIGMENOU (April 19)

Born in Enos, Thracia, he was a sailor who was forced by his captain to embrace Islam. Then he escaped and became a monk in Esphigmenou Monastery, Mount Athos. From there he sailed to Smyrna with a priest who administered to him the last sacraments and then he publicly renounced Islam to the Turkish authorities. He suffered martyrdom on April 18, 1818 in Smyrna.

His skull, his right hand and his right foot repose in the Mon. Esphigmenou (GA). Other parts are in : The Mon. Iviron (GA); the Mon. Panteleimon (GA); the Mon. Koimisis, Mega Spylaion, Kalavrita (GP); the Mon. Panagia Tourliane, Mykonos (GI).

AGATHE (Feb. 5)

Born in Catana of Sicily, Agathe was the beautiful daughter of pagan parents. She became a Christian and was arrested by Cynthianus the Governor. He demanded from her to renounce her faith and upon refusal she suffered martyrdom during the Decian persecution. Her veil once stopped the lava of Mount Aetna.

Her skull reposes in the Mon. St. Paul (GA), other parts are in : The Mon. Dionysiou (GA); the Mon. Xenophontos (GA); the Hesychastirion, Analepsis, Kozane, Macedonia (GM); the Mon. Kechrovounion, Tinos (GI).

AGLAIUS (March 9)

He was one of the Forty Martyrs who suffered martyrdom when in the year 320 Emperor Licinius suddenly commanded all Christians in the East to repudiate their religion on pain of death.

His jaw reposes in the Mon. Constamonitou (GA). Other parts are in : The Church, St. Paraskeve, N. Krine, Salonica (GM).

AGNES (Jan. 21)

She was a young girl no older than twelve or thirteen years of age when she decided to consecrate her life to God. When persecution broke out she left home and offered herself for martyrdom. She was executed in Rome in 304, and buried in the cemetery on the Via Nomentana.

Parts are in the Hesychastirion, Analepsis, Kozane, Macedonia (GM).

AKAKIUS KAPSOKALYVITES (April 12)

Born in Golitsa near Karditsa about 1630, he entered the monastic life as a young man of twenty-three years of age. First he went to Zagora, Pelion, where he became a monk in the Monastery of the Holy Trinity. Later he went to Mount Athos where he stayed in the Skete of Kapsokalyvia. He died at the age of one hundred in 1730.

Parts of his skull repose in the Great Skete St. Anne (GA). Other parts are in : The Mon. Vatopedi (GA); the Mon. Dionysiou (GA); the Mon. Xenophontos (GA); the Skete Rossike, Thebaid (GA); the Skete St. Andreas (GA); the Skete Bogoroditsa (Bulg.) (GA); the Mon. Hagia Trias, Vythos, Pentalofhos, Kozane (GM); the Mon. Hagia Trias, Koropi (GM).

AKINDYNUS

There are three martyrs of the IIIrd and the IVth century with the name of Akindynus. It is impossible to determine to whom these relics belong. Parts are in the Mon. Great Lavra (GA) and the Mon. Bl. David Gerontos, Euboia (GI).

AKYLAS (July 14)

Akylas received the Apostle Paul and offered him hospitality and became a disciple. He was instructed in the Christian Faith and assumed the responsibility to convert others, first in Corinth, later in Ephesus.

Parts are in the Mon. Holy Cross, Samos (GI).

AKYLINA (Sept. 27)

She lived in Salonica in the XVIIIth century. Although her father had embraced Islam, she remained faithful to the Christian Church. Her father tortured her and finally she suffered martyrdom in 1764.

Parts are in the Mon. St. Nicholas, Apoikia, Andros (GI).

ALEXANDER

There are eighteen martyrs with the name of Alexander, which makes it impossible to determine to whom these relics belong.

Parts are in the Mon. St. Bessarion, Pyli, Thessaly (GM).

ALEXANDER OF PYTHNE (March 14)

He lived during the pre-Nicene era and preached the Gospel to many people, whom he baptized. The idolaters imprisoned him and after torture, he was beheaded.

His skull reposes in the Mon. Great Lavra (GA).

ALEXIUS THE MAN OF GOD (March 17)

He lived in the IVth and Vth century in Rome and left a wealthy bride on his wedding day to live in poverty in Syria, begging and sharing the alms he received with other people. Later he returned to Rome and spent the last seventeen years there unrecognized as a servant in his father's house. He died in Rome about 430.

The skull is claimed by the Mon. Hagia Lavra, Kalavrita (GP) and the Mon. Hagia Trias, Akrata, Aigialia (GP). Other parts are in : The Mon. Kykko, Troodos (C); the Mon. Esphigmenou (GA); the Mon. Hagia Lavra, Kalavrita (GP) (2).

ALPHAËUS (May 26)

A contemporary of Jesus Christ, he was the brother of the Evangelist Matthew.

The left hand reposes in the Mon. Esphigmenou (GA).

ALYPIUS STYLITES (Nov. 26)

He was born in Adrianoupolis in the VIth century. Though he was made a deacon by Theodoros the Bishop, he withdrew and lived for two years in the wilderness. After a vision of St. Euphemia, he built a church. The remaining 68 years of his life he spent on a column where he was served by his mother. He had the power for prophecy and died in 608 on the column, paralyzed from the cold.

His skull reposes in the Mon. Koutloumoussiou (GA).

AMBROSIUS OF MILAN (Dec. 7)

Born in 334 in Trier, he was the son of the Governor of Gaul. In 370 he was appointed Governor of Aemilia and Liguria, and when the bishopric of Milan became vacant he was elected bishop, in spite of the fact that he was not yet baptized. He fought against Arianism and idolatry, admonished Valentinian II and censored Theodosius I for ordering a massacre because the Roman Governor was killed in 390. He was a powerful preacher and administrator. Augustine was baptized by him. He died in Milan in 397.

Part of his skull reposes in the Skete Xenophontos (GA). Other parts are in : The Mon. Kykko, Troodos (C); the Mon. Stavronikita (GA); the Mon. Panteleimon (GA); the Skete Rossike, Thebaid (GA); the Mon. Pantocrator, Angelokastron, Mesologgion (GM); the Hesychastirion, Analepsis, Kozane, Macedonia (GM).

AMMON (Sept. 2)

He was born in Macedonia, and during the pre-Nicene persecutions Ammon together with Aeithalas witnessed before Vaudos the Governor who had them imprisoned and tortured. Finally they suffered martyrdom.

Parts are in the Mon. Panteleimon (GA).

AMPHILOCHIUS OF ICONIUM (Nov. 23)

He was a disciple of Basil the Great and Gregory. He sold his property and withdrew to a cave in Lycaonia. Later he became bishop of Iconium. He participated in the second Oecumenical Council of Constantinople in 381 and encouraged the building of churches and monasteries.

Parts are in the Mon. Panteleimon (GA) and the Mon. Genesion of Vryses, Siphnos (GI).

ANANIAS THE APOSTLE (Oct. 1)

He was a Christian of Damascus. In a dream he received the order to meet Saul of Tarsus. He restored his eye-sight and baptized him. He became the first bishop of Damascus.

The lower jaw with the right and left molar are in the Mon. St. John the Theologian of Ipselou, Mytilene (GI). Other parts are in the Mon. Kykko, Troodos (C).

ANASTASIA PHARMAKOLYTRIA (Dec. 22)

She lived during the reign of Diocletian and helped the poor and the imprisoned. Her husband betrayed her and she was first banished and later tortured and killed.

Her skull and part of a foot repose in the Mon. St. Anastasia Pharmakolytria, Vasilida, Salonica (GM). Her hand is in the Mon. St. John the Theolo-

gian, Seteia (GC), and some skin in is the Mon. Zoodochou Pigis, Andros (GI). Her knee is in the Church St. George, Samatya, Istanbul (T). Other parts are in : The Hesychastirion, Analepsis, Kozane, Macedonia (GM); the Mon. St. Anastasia Pharmakolytria, Vasilika, Salonica (GM); the Church St. Athanasius, Archanion, Phthiotis (GM); the Church St. Paraskeve, N. Krine Salonica (GM); the Church St. George, Eleusis, Attika (GM); the Church St. Basil, Selianitika, Achaia (GP); the Mon. Taxiarchon, Seriphos (GI); the Mon. St. George of Epanosephe, Monophatsiou, Heraklion (GC); the Cathedral of St. George, Fener, Istanbul (T); the Theological Seminary, Chalke, Istanbul (T) (2).

ANASTASIA THE ROMAN (Oct. 29)

She lived during the second part of the IIIrd century and experienced the persecutions of Decius, Gallus, Valerian and Diocletian. During the Diocletian persecution, she was humiliated, tortured and finally executed. She died in Rome in 304.

Both shins and the right hand with the entire skin are in the Mon. Gregoriou (GA). Two fingers are in the Mon. Hyperagia, Anaphonetria, Zakynthos (GI); one finger is in the Mon. Platytera, Corfu (GI). Part of a foot is in the Mon. Koimisis of Kouthouma, Moirais (GC).

Other parts are in :

Cyprus : In possession of Fr. Nicandros, Mon. St. Barbara; the Mon. Kykko, Troodos.

Mount Athos : The Mon. Iviron; the Mon. Xeropotamou; the Mon. Koutloumoussiou; the Mon. Esphigmenou; the Mon. Zographou.

Greece, Mainland : The Mon. Barlaam, Meteora; the Mon. St. Agathon, Ipati, Lamia; the Benaki Museum, Athens.

Peloponnesos : The Mon. Hagia Lavra, Kalavrita (2).

Greek Islands : The Mon. St. Ignatios, Mytilene; the Mon. Genesion of Vryses, Siphnos; the Mon. St. John the Theologian, Patmos; the Mon. Koimisis of Panagia Phaneromeni, Crete.

ANASTASIUS THE PERSIAN (Jan. 22)

His original name was Magundat. He served in the army of Chosroes II of Persia when it captured Jerusalem in 614. There he was converted and adopted the name Anastasius. He was allowed to preach the Gospel in Caesarea where he was arrested. He was taken to Bethsaloe on the Euphrates where he suffered martyrdom in 628.

In addition to the relics which are in the Church of SS. Vincent and Anastasius in Rome, there are parts in :

Palestine : The Church of the Anastasis.

Mount Athos : The Mon. Xeropotamou; the Mon. Esphigmenou; the Mon. Panteleimon; the Skete Bogoroditsa (Bulg.).

Athens : The Church St. Catherine, Plaka.

Peloponnesos : The Mon. Koimisis of Makellarias, Kalavrita.

Greek Islands : The Mon. St. John the Theologian, Patmos; the Mon. Evangelismos of Kepouraion, Kephalaria; the Mon. Koimisis of Kalyviane, Crete.

ANDREW OF CRETE (July 4)

He was born in Damascus in 660. He went to Constantinople where he was in charge of an orphanage. In 700 he was consecrated archbishop of Gortyna, Crete. He was an eloquent preacher and great writer. Famous is his "Great Kanon". He died in Crete in 740.

His skull reposes in the Mon. Vatopedi (GA), and a leg and a foot are in the Mon. Pantocrator (GA).

Other parts are in :

Palestine : The Church of the Anastasis.

Mount Athos : The Mon. Xeropotamou.

Greece, Mainland : The Mon. Meteora, Meteora.

Peloponnesos : The Mon. Hagia Lavra, Kalavrita; the Mon. Eisodia, Oblou; the Mon. Koimisis of Makellarias, Kalavrita; the Mon. Koimisis, Prastos, Kynouria.

Greek Islands : The Mon. St. Ignatios, Mytilene; the Mon. St. John the Theologian of Ipselou, Mytilene; the Mon. Panagia Tourliane, Mykonos.

ANDREW THE FIRST-CALLED (Nov. 30)

A Galilean fisherman of Bethsaida, he became the first follower of Christ to Whom he brought his brother Simon. After the earthly ministry of Christ, he preached in Bithynia, Pontus, Thracia, Macedonia and in Russia. He established a church in Byzantion and returned to Jerusalem. On his second missionary journey to Epirus and the Peloponnesos, he was captured, imprisoned and crucified. He suffered martyrdom in Patras.

In the XIIth century, the relics of St. Andrew reposed in the Church of the Holy Apostles in Constantinople together with those of the Apostles SS. Luke and Timothy.

On September 26, 1964, the head of St. Andrew was translated from Rome to Patras, the site of the martyrdom of the First-Called. The head reposes in the Orthodox Cathedral of Patras. The shoulder blade is in the Mon. Barlaam, Meteora (GM). An arm is in the Mon. Great Lavra (GA), and the right hand is in the Mon. St. Nicholas, Galatake, Limne, Euboia (GI). Parts of the left hand are in the Church Metamorphosis, Plaka, Athens;

and the Orthodox Cathedral of Patras (GP); while a finger is in the Mon. St. George of Kremnon, Volimai, Zakynthos (GI). The right leg is in the Mon. Pantocrator (GA) and parts of a foot are in the Mon. St. Anastasia Pharmakolytria, Vasilika, Salonica (GM); and the Mon. St. Andrew, Corfu (GI). A slipper worn by St. Andrew is in the Mon. Hagia Trias, Akrata, Aigialia (GP).

Other parts are in :

Palestine : The Church of the Anastasis.

Cyprus : The Archbishopric Nicosia; the Mon. Kykko, Troodos.

Mount Athos : The Mon. Xeropotamou; the Mon. Great Lavra; the Mon. Docheiariou; the Mon. Dionysiou; the Mon. Panteleimon; the Mon. Xenophontos; the Mon. Constamonitou; the Mon. Zographou; the Mon. Karakalou; the Skete St. Andreas.

Greece Mainland : The Mon. Barlaam, Meteora; the Mon. Meteora, Meteora; the Mon. Panagia Proussiotissa, Karpenesi, Eurytania; the Mon. St. Bessarion, Pyli, Thessaly; the Mon. St. Luke of Stiris, Skripou, Boetia; the Mon. Panagia Ambelakiotissa and St. Polycarp, Naupaktos; the Mon. Pantocrator, Angelokastron, Mesologgion; the Mon. Staghiadon, Trikkala; the Mon. Panagia Archeiropoietos, Drama, Macedonia (6); the Church St. Demetrius, Mavrilos, Phthiotis, the Church Koimisis, Neochorion, Tymphristou, Phthiotis; the Mon. Koimisis, Varnakova, Phokis.

Peloponnesos : The Mon. Hagia Lavra, Kalavrita (2); the Mon. Eisodia, Oblou.

Greek Islands : The Mon. St. Ignatios, Mytilene; the Mon. Hagia Zoni, Blamare, Samos; the Mon. St. John the Theologian, Patmos; the Mon. Panagia Tourliane, Mykonos; the Mon. Neamoni, Chios.

Turkey : The Theological Seminary, Chalke, Istanbul; the Cathedral of St. George, Istanbul.

ANDREW THE HERMIT (May 15)

He was born in the village of Monodendron and lived during the XIIIth century in Epirus. He entered the anchoritic life and became famous for his miracles. He died in his cave on Mount Calana, Chalkiopolis.

Parts are in the Mon. Genesion, Rombou, Akarnania (GM); and the Mon. Tatarnis, Karpenesi, Naupaktia (GM).

ANDRONICUS

There are six martyrs with the name of Andronicus. It is therefore impossible to determine to whom these relics belong.

Parts are in the Mon. Chrysorroiatissa, Koimisis, Paphos (C); the Mon. Kykko, Troodos (C); and the Mon. Great Lavra (GA).

ANEMPODISTUS (Nov. 2)

He suffered martyrdom during the pre-Nicene persecutions.

Parts are in the Mon. Bl. David Gerontos, Euboia (GI).

ANGELIS OF CRETE (Oct. 28)

He was one of the four martyrs who suffered martyrdom in Rethymnon in 1824.

His skull reposes in the Church Four Martyrs, Rethymnon (GC). Parts are in the Mon. SS. Constantine and Helena, Arkadi, Rethymnon (GC).

ANIKETUS (Nov. 7)

He was one of the thirty-three martyrs of Melitene in Armenia who suffered martyrdom during the persecutions of Diocletian.

Parts are in : The Mon. Kykko, Troodos (C); the Church St. Photios, Ephtagonia (C); the Mon. Great Lavra (GA).

ANNA (July 25)

She was the mother of Mary, the Virgin Mother of Christ. She belonged to the tribe of Levi and spent her life helping the poor.

According to Felix Fabri (1485), an arm of St. Anna used to be in the Church of St. Anna, Hagia Anna, Cyprus. The left hand is in the Mon. Stavronikita (GA). The left foot is in the Great Skete St. Anne (GA); the right foot is in the Mon. Koutloumoussiou (GA). Other parts are in : The Mon. Panteleimon (GA); the Mon. Xenophontos (GA); the Church St. Gerasimos of Kouponia, Ano Ilisia, Athens; the Mon. Koimisis of Makellarias, Kalavrita (GP); the Mon. Koimisis, Prastos, Kynouria (GP); the Mon. St. John the Theologian, Patmos (GI).

ANTHIMUS (Oct. 17)

He was one of the unmercenary Saints of Arabia who suffered martyrdom during the Diocletian persecution.

Parts are in the Mon. Panteleimon (GA); and the Gerocomeion, Koimisis, Patras (GP).

ANTHIMUS THE NEW MARTYR (Sept. 4)

He refused to embrace Islam and suffered martyrdom in Kephallonia in 1782.

Parts are in the Mon. St. George of Discouri (GC).

ANTIPAS OF PERGAMON (April 11)

He was consecrated bishop of Pergamon by the Apostles. The idolaters complained to the ruler that Antipas interfered with their pagan practices. He defended his faith before the ruler and during the reign of Domitianus (81-96) he suffered severe tortures and finally martyrdom. He was buried in the Church of Pergamon.

Part of his skull is in the Mon. St. John the Theologian, Patmos (GI). One arm is in the Mon. Prophet Elias, Santorini (GI); and the right hand is in the Mon. Dionysiou (GA). Other parts are in : The Mon. Kykko, Troodos (C); the Mon. Xeropotamou (GA); the Mon. Pantocrator (GA); the Mon. Great Lavra (GA); the Mon. Esphigmenou (GA); the Mon. Panteleimon (GA); the Mon. Zographou (GA); the Mon. Karakallou (GA); the New Skete (GA); the Mon. St. Stephen, Meteora (GM); the Mon. Koimisis, Varnakova, Phokis (GM); the Hesychastirion, Anaplesis, Kozane, Macedonia (GM); the Benaki Museum, Athens; the Mon. Koimisis, Mega Spylaion, Kalavrita (GP); the Gerocomeion, Koimisis, Patras (GP); the Church St. Basil, Selianitika, Achaia (GP); the Mon. Hagia Trias, Samos (GI); the Mon. Holy Cross, Samos (GI); the Mon. St. Antony, Apezanon, Arkadia (GC).

ANTONIUS

There are eleven martyrs with the name of Antonius. It is therefore impossible to determine to whom these relics belong.

Part of a foot is in the Mon. Eisodia, Molista, Konitsa (GM). Other parts are in : the Church St. Paraskeve, Kallithea, Phokis (GM); the Church St. Athanasius, Gravia, Phokis (GM); the Church St. Lazarus, Kophinas, Chios (GI); the Mon. SS. Constantine & Helena, Kalamata (GP); the Mon. St. George of Epanosephe, Monophatsiou, Heraklion (GC).

ANTONIUS OF VERRIA (Jan. 17)

He was an ascete who for fifty years lived in a cave near Verria in Macedonia where he died.

Parts are in the Mon. Esphigmenou (GA); and the Mon. Panteleimon (GA).

APETHONIUS (Nov. 2)

He was a Persian who by the martyrdom of Akindynus and Pegasius was converted. Later he also suffered martyrdom during the reign of Shapur II (310-379).

Parts are in the Mon. Vatopedi (GA); the Mon. Panagia Proussiotissa, Karpenesi, Eurytania (GM); and the Mon. Bl. David Gerontos, Euboia (GI). There are also some relics of this saint in the Tahira of the Syrian Catholics in Mosul, Iraq.

APOSTOLUS (Aug. 16)

He was born in the village of Hagias Laurentios. He went to Constantinople to assist some of his villagers to obtain their rights. He was arrested and suffered martyrdom in Constantinople in 1684.

Parts are in the Mon. Zographou (GA) and the Mon. St. Agathon, Ipati, Lamia (GM).

ARCADIUS (Jan. 26)

He was the elder son of Xenophon and studied in Beirut. He returned to his sick father in Constantinople, who upon seeing Arcadius recuperated. He returned to Palestine but was shipwrecked. Eventually he settled in a cave near the Monastery of St. Sabas in the Wilderness of Judaea.

His skull is claimed by the Mon. St. Sabas, Wādî an-Nar (P); and the Mon. Xenophontos (GA). The lower jaw, a molar, and a front tooth are in the Mon. Xenophontos (GA); The skull is said to exude the odour of sanctity. Other parts are in the Skete St. Andreas (GA).

ARETHAS OF ETHIOPIA (Oct. 24)

Born in Negra (?) of Ethiopia, he lived during the reign of Justin I. When the impious King of Saba Dhu Nuwas conquered Saba in 523, Arethas was imprisoned. He ordered all the Christians to renounce their faith. Arethas and four hundred Christians refused and were beheaded.

Parts are in : The Archbishopric of Nicosia (C); the Skete St. Panteleimon (Greek) (GA); the Mon. St. Agathon, Ipati, Lamia (GM); the Mon. Hagia Lavra, Kalavrita (GP); the Mon. Taxiarchon, Aigialia (GP); the Mon. Taxiarchon, Seriphos (GI).

ARGYRE (April 30)

She was born in Prusa. A Turkish neighbour of her gave false witness about her; she was imprisoned, tortured, and was killed in 1725.

Her ashes and some parts of her body repose in the Church of St. Paraskeve in Haskoi, Istanbul (T).

ARSENIUS OF CORFU (Jan. 19)

He was born during the reign of Basil I (867-886). His parents dedicated him to God, and at the age of twelve he entered a monastery. He became a priest and when Tryphon, his friend, became patriarch of Constantinople, Arsenius was consecrated archbishop of Corfu. He performed many miracles. After he was captured by some Scythians he was liberated again by the people of Corfu. He visited Constantinople, and on his return he died.

His body reposes in the Church St. Theodora, Corfu (GI).

ARSENIUS THE GREAT (May 8)

He was born in Rome in 354 and served as a deacon, later as the tutor of the sons of the Emperor Theodosius I at Constantinople. About 400 he joined the desert fathers in Egypt, first in Scetis, later at Canopus. He died at the monastery in Tura, south of Cairo in 412.

Parts are in the Mon. Kykko, Troodos (C); and the Mon. St. Bessarion, Pyli, Thessaly (GM) (4).

ARTEMIUS (Oct. 20)

He lived during the reign of Constantine the Great. In 330 he was appointed Governor of Egypt. Upon the accession of Julian the Apostate to the throne he was forced to denounce his faith. He was accused to have killed the brother of Julian and finally he suffered martyrdom.

Parts of his skull are in the Mon. Hagia Lavra, Kalavrita (GP); and the Mon. St. Nicholas, Vlasia (GP). Part of his jaw is in the Mon. Constamonitou (GA). Part of an arm is in the Mon. Prophet Elias, Santorini (GI).

Other parts are in :

Cyprus : The Mon. Kykko, Troodos.

Mount Athos : The Mon. Xeropotamou; the Mon. Graet Lavra; the Mon. Esphigmenou; the Mon. Dionysiou; the Mon. Panteleimon; the Skete Rossike, Thebaid; the Skete St. Andreas.

Greece, Mainland : The Mon. St. Stephen, Meteora; Church St. Demetrius, Neo Phaleron, Piraeus; Church St. Paraskeve, Neraida, Phthiotis.

Peloponnesos : The Mon. Hagia Lavra, Kalavrita (3); the Gerocomeion, Koimisis, Patras.

Greek Islands : The Mon. St. Ignatios, Mytilene; the Mon. Taxiarchon of Pithariou, Eresos, Mytilene; the Mon. Genesion of Vyrses, Siphnos; the Mon. Holy Cross, Samos; the Mon. St. John the Theologian, Patmos; the Mon. Parnagia Tourliane, Mykonos; the Mon. Taxiarchon, Seriphos; the Church Genesion, Korphiatisa, Milos; the Church St. Demetrius, Hydra.

Turkey : The Theological Seminary, Chalke, Istanbul.

ATHANASIOS THE ATHONITE (July 5)

He was born in Trebizond in 920; after being a teacher in Constantinople, he joined the monks at Mount Kyminas in Bithynia. In 958 he went to Mount Athos, and with money from the Emperor Nikephorus II he built the first monastery there, which was dedicated in 963 and became known as the Lavra. He met his death in an accident in 1003.

His body reposes in Church St. Athanasius, Mon. Great Lavra (GA). Parts are in : The Mon. Kykko, Troodos (C); the Mon. Vatopedi (GA); the Mon. Hagia Lavra, Kalavrita (GP); the Mon. Koimisis, Prastos, Kynouria (GP); the Mon. Hagia Trias, Samos (GI).

ATHANASIOS OF CHRISTIANOUPOLIS (May 17)

He was born in Corfu in 1665. His father wanted his son to get married to a wealthy woman of Patras. Athanasios, however, entered the Service of God and was made a deacon in Constantinople in 1699. In 1711 he was consecrated bishop of Christianoupolis. He is known for his compassion for his people and for the many miracles which he performed.

His body reposes in the Mon. St. John the Baptist, Demetsana, Gortis (GP). His lower jaw used to be in the Mon. Genesion, Demetsana (GP).

ATHANASIOS I OF CONSTANTINOPLE (Oct. 28)

Born in Alexandria, he joined the monastic life on Mount Athos at an early age. On Oct. 14, 1289 he was consecrated patriarch, though four years later he retired only to be called back to the office in 1303. He occupied the patriarchal throne until 1311. He was a humble but a severe patriarch. Several times he openly criticized the Emperor Adrianus II Paleologus.

Parts are in : The Mon. Pantocrator (GA); the Mon. Esphigmenou (GA); the Mon. Panagia Tourliane, Mykonos (GI).

ATHANASIOS THE GREAT (Jan. 18)

Born in 296 in Alexandria, he attended the Council of Nicaea in 325. In 328 he was elected patriarch of Alexandria and presided over this church for forty-six years, of which he passed seventeen years in exile. He was a strong opponent of Arianism. The Emperor Constantius tried to depose him, but Athanasios went into hiding in the desert and guided his flock from there till 361. He engaged in biographical, theological and controversial writings. He is one of the four great Greek doctors of the Church. He died in Alexandria in 373.

Parts are in : The Mon. Kykko, Troodos (C); the Mon. Iviron (GA); the Mon. Esphigmenou (GA); the Mon. Panteleimon (GA); the Mon. Zographou (GA); the Skete Rossike, Thebaid (GA); the Church St. Demetrius, Neo

Phaleron, Piraeus (GM); the Church St. Demetrius, Mavrilos, Phthiotis (GM); the Church St. George, Ombriaki, Phthiotis (GM); the Church Taxiarchon, Koinotis of Emvolou, Salonica (GM); the Church St. Nicholas, Pevkakia, Athens; the Mon. Hagia Lavra, Kalavrita (GP); the Mon. Koimisis, Malevi (GP); the Mon. Koimisis of Makellarias, Kalavrita (GP); the Mon. St. Nicholas, Apoikia, Andros (GI); the Mon. Zoodochou Pigis, Andros (GI); the Mon. Holy Cross, Samos (GI); the Mon. St. John the Theologian, Patmos (GI); the Mon. Zoodochou Pigis, Patmos (GI).

ATHANASIOS OF METEORA (April 20)

He was born in 1305 in Neopatras, Lamia. His baptismal name was Andronicus. He served as imperial secretary in Salonica and visited Constantinople and Crete. He joined the hesychasts on Mount Athos and later was strongly influenced by Gregory Palamas. Athanasius founded the church of the Meteoron. For all his holiness, he was never ordained as a priest. One of his disciples was Barlaam, who later gave his name to the monastery on the rock beside that of the Meteoron. Athanasius drew up a *typikon* for the Meteora monastery. After an illness lasting forty days, Athanasius died at the age of 78 in 1383.

His skull reposes in the Mon. Meteora, Meteora (GM).

ATHANASIOS THE NEW MARTYR

There are four saints who have the name of Athanasius the New Martyr. It is therefore impossible to determine to whom the relics belong. Parts are in the Mon. Dionysiou (GA).

AUXENTIUS OF CONSTANTINOPLE (Jan. 25)

Born in Vellas, Epiros, he lived a licentious life as a youth for which he did penance at a later age. He witnessed for his faith, was tortured and suffered martyrdom in Constantinople in 1720.

His skull reposes in the Mon. Xeropotamou (GA). Other parts are in the Mon. Zographou (GA).

AUXENTIUS OF CYPRUS (Sept. 28)

He was an ascete and miracle worker in Cyprus.

Parts are in the Church St. Auxentios, Komi Kebir (C).

AUXENTIUS OF THE MOUNTAIN (Feb. 14)

Born in Syria during the reign of Theodosius II, he entered the monastic life on the island of Ochia. He fought the heretics, especially the Nestorians and Eutychians, and performed many miracles. He was buried in the Monastery of St. Hypatios at Rufiananas.

Parts are in the Mon. Xeropotamou (GA).

BACCHUS (Oct. 7)

Together with Sergius he served in the Roman army during the reign of Maximianus. Because he refused to sacrifice to Jupiter, he suffered martyrdom in 303.

Parts are in : The Mon. Vatopedi (GA); the Mon. Barlaam, Meteora (GM); the Mon. Zoodochou Pigis, Andros (GI).

BACCHUS THE NEW MARTYR (Dec. 15)

He lived in the latter part of the VIIIth century and became a monk in the Monastery of St. Sabas in Palestine, where he was killed by one of his brothers who were of an evil mind. Bacchus lived a good and faithful Christian life.

Parts are in the Mon. Panagia Tourliane, Mykonos (GI).

BARBARA (Dec. 4)

She was a maiden of great beauty whose father Dioscorus had imprisoned her to save her from numerous suitors. When her father heard she had become a Christian he decided to kill her. She was miraculously transported out of his reach. Then she was denounced to the authorities and her father beheaded her. She was born in Heliopolis and suffered martyrdom in Gelassos near Heliopolis, Phoenicia, during the persecutions of Maximianus (286-305).

Parts of her skull are in : The Mon. Rousanou, Meteora (GM); the Mon. St. Bessarion, Pyli, Thessaly (GM); the Mon. Koimisis, Mega Spylaion, Kalavrita (GP); the Mon. Kechrovounion, Tinos (GI). Parts of her fingers are in : The Mon. St. Barbara, Stavrovouni (near Larnaca) (C); the Mon. St. Nicholas of Varson, Neochorion, Martinia, Tripoli (GP); the Mon. St. George, Aithipsos, Euboia (GI).

Other parts are in :

Cyprus : The Mon. Troodhitissa; the Archbishopric of Nicosia; the Mon. Chrysorroiatissa, Koimisis, Paphos; the Mon. Kykko, Troodos; the Mon. Panagia of Makhaeras; the Mon. St. Andrew, St. Andrew.

Mount Athos : The Mon. Xeropotamou; the Mon. Chilandari (Serb.); the Mon. Esphigmenou; the Mon. Dionysiou; the Mon. Simon Petra; the Mon. Karakallou; the Skete Rossike, Thebaid; the Skete Bogoroditsa (Bulg.).
Greece, Mainland : The Mon. Barlaam, Meteora; the Mon. St. Stephen, Meteora; the Mon. Meteora, Meteora; the Mon. Panagia Proussiotissa, Karpenesi, Eurytania; the Mon. St. Agathon, Ipati, Lamia; the Mon. St. Hierotheos, Megara, Attika; the Mon. Genesion, Kallidromon, Lamia; the Mon. Pantanassa of Athens, Monesteraki, Athens; the Hesychastirion, Analepsis, Kozane, Macedonia.

Peloponnesos : The Mon. Hagia Lavra, Kalavrita (4); the Mon. St. Vlasios, Trikkala, Corinthia; the Mon. Taxiarchon, Aigialia; the Mon. Chrysopo-

daritissa, Koimisis, Patras; the Mon. St. Nicholas, Vlasia, the Mon. Pamme-geston Taxiarchon, Nea Epidauros, Nauplion; the Mon. Koimisis, Prastos, Kynouria; the Church St. Nicholas, Exohi, Achaia.

Greek Islands: The Mon. Panagia Zoodochou Pigis, Poros; the Mon. Taxiarchon of Pithariou, Eresos, Mytilene; the Mon. Genesion of Vryses, Siphnos; the Mon. Zoodochou Pigis, Andros (2); the Mon. Hagia Trias, Samos; the Mon. Panagia, Samos; the Mon. Holy Cross, Samos; the Mon. St. John the Theologian, Patmos (7); the Mon. Taxiarchon, Syme; the Church Zoodochou Pigis, Koiné, Chios; the Church Koimisis, Aegina.

Crete: The Mon. Hagia Trias, Tsangarolon, Akroteri.

Turkey: The Theological Seminary, Chalke, Istanbul.

There are also relics of this saint in the following Coptic Churches of Cairo, Egypt: The Church of St. Barbara, Old Cairo; the Church of the Holy Virgin, Qasriat ar-Rihân, Old Cairo; the Church of the Holy Virgin, Hârat ar-Rûm, Cairo.

BARLAAM OF ANTIOCH (Nov.19)

He lived during the pre-Nicene era; and because he refused to sacrifice to idols, he was brought before the ruler of Antioch and tortured and beheaded.

Parts are in the Mon. Zographou (GA).

BARNABAS THE APOSTLE (June 11)

He was a Cypriot Jew and a close associate of Paul. He preached the Gospel at Antioch, and he fetched Paul from Tarsus to help him. Later he was sent together with Paul on the first missionary journey. He is considered as the founder of the church in Cyprus and was martyred in Salamis. He is referred to as an "apostle", though he did not belong to the Twelve.

St. Barnabas has been greatly esteemed by the Cypriotes since the late Vth century when the invention of his relics by Anthemius, the then Archbishop of Cyprus, outside of Salamis helped to establish the independence of the Church of Cyprus.

The lower jaw reposes in the Mon. Xenophontos (GA). Other parts are in: The Mon. Kykko, Troodos (C); the Mon. Panagia of Makhaeras (C) (2); the Mon. Vatopedi (GA); the Mon. Xeropotamou (GA); the Mon. Great Lavra (GA); the Mon. Panteleimon (GA); the Mon. Koimisis, Koumbouriana, Karditsa (GM); the Mon. St. Ignatios, Mytilene (GI).

BARNABAS

There are six other Cypriot saints with the name of Barnabas which makes it impossible to determine to whom these relics belong.

Parts are in the Mon. Kykko, Troodos (C).

BARSANUPHIUS (Feb. 6)

Born in Egypt, he went on a pilgrimage to the Holy Land. He entered the Monastery of St. Seridon near Gaza where he stayed in one room for eighteen years. He had the ability to perform miracles.

Parts are in the Mon. Panteleimon (GA).

BARTHOLOMEW THE APOSTLE (June 11)

He was one of the Twelve Apostles. Perhaps he was the same as Nathaneal. He preached the Gospel in Lycaonia and in India. He suffered martyrdom in Urbanopolis. His relics appeared in Lipara, Sicily, where some repose today.

In the XIth century, the relics of the Apostle reposed in the Monastery of St. Shenute in Sôhâg, Upper Egypt and some relics were in the church of Karbil in the Oasis of al-Bahnasa.

The skull is in the Mon. Karakallou (GA) and part of a foot is in the Mon. Vatopedi (GA). Other parts are in : The Archbishopric of Nicosia (C); the Mon. Iviron (GA); the Mon. Xeropotamou (GA); the Mon. Panteleimon (GA); the Skete Rossike, Thebaid (GA); the Mon. St. Bessarion, Pyli, Thessaly (GM); the Mon. Staghiadon, Trikkala (GM).

BASIL OF AMASEIA (April 26)

He was born in Amaseia, Helenopontus and became bishop of this city. He fought against idolatry and preached in Neocaesarea and Ancyra. He was arrested because he offered his home to a slavegirl whom Licinius loved. He suffered martyrdom in Nicomedia in 323.

His skull is claimed by the Mon. Docheiariou (GA); and part of the skull is claimed by the Mon. Koimisis of Rendina, Karditsa, Thessaly (GM). His left hand is in the Mon. Iviron (GA).

BASIL OF ANCYRA (Jan. 2)

Confessed his faith during the persecutions of Julian the Apostate before Santorinus the Governor. He was tortured first in Ancyra then sent to Constantinople. He suffered martyrdom in an arena in Caesarea. A church was built over his relics.

Parts are in the Church St. Nicholas, Pevkakia, Athens; and in the Mon. Koimisis, Makrimali, Psachna, Euboa (GI).

BASIL THE GREAT (Jan. 1)

Bishop and doctor. He was born in Caesarea in Cappadocia in 330 A.D. and died there in 379 A.D. His grandmother was Macrina the Elder, his father Basil the Elder, his mother Emmelia, his two younger brothers Gregory of Nyssa and Peter of Sebastea. Educated

in Caesarea, Constantinople and Athens, he formed a deep friendship with St. Gregory of Nazianzus. He visited the main monastic centres in the East and became a monk at Annesi, Pontus. In 365 A.D. he was ordained priest, in 370 A.D. bishop of Caesarea. He became the father of Eastern coenobitic monasticism. He is one of the four great doctors of the Church.

His skull is in the Mon. Great Lavra (GA) and his jaw is in the Mon. St. Dionysios of Zakynthos, Zakynthos (GI). His right hand is in the Mon. Iviron (GA) and his left hand in the Church of the Anastasis, Jerusalem (P). Part of a hand is in the Church Koimisis, Nea Philadelphia, Athens; one finger is in the Mon. Barlaam, Meteora (GM); and another finger in the Mon. Prophet Elias, Santorini (GI).

Other parts are in :

Cyprus : The Archbishopric of Nicosia; the Mon. Chrysorroiatissa, Koimisis, Paphos; the Mon. Panagia of Makhaeras (2).

Mount Athos : The Mon. Iviron; the Mon. Xeropotamou; the Mon. St. Paul; the Mon. Dionysiou; the Mon. Panteleimon; the Mon. Xenophontos; Skete St. Panteleimon (Greek); the New Skete; the Skete Rossike, Thebaid; the Skete St. Andreas.

Greece, Mainland : The Mon. St. Stephen, Meteora; the Mon. Meteora, the Mon. Panagia Proussiotissa, Karpenesi, Eurytania; the Mon. Bl. Meletios, Oinoë, Attika; the Mon. Genesion, Mt. Amomon, Nea Makri; the Mon. Archangeliotissa, Xanthe, Thrace; the Mon. Panagia Gabriotissa, Mt. Parnassos, Dadi.

Peloponnesos : The Mon. Hagia Lavra, Kalavrita; the Mon. St. Theodosios the New Martyr, Panarete, Nauplion; the Mon. SS. Constantine & Helena, Kalamata; the Mon. Koimisis, Malevi; the Church St. Andrew, Ambelos, Achaia.

Greek Islands : The Mon. Kechrovounion, Tinos; the Mon. St. Eupraxia, Hydra; the Mon. Panagia Chozoviotissa, Amorgos; the Mon. St. John the Theologian, Patmos; the Mon. St. Nicholas, Galatake, Limne, Euboia; the Mon. Prophet Elias, Roustika, Rethymnon, Crete; the Church Genesion, Korphiatissa, Milos (4); the Church Koimisis, Adamas, Milos; the Church St. Lazarus, Kophinas, Chios.

BENEDICT OF BARLAAM

He lived in the XVIth century and was a disciple of Nektarius and Theophanes whom he helped in the reconstruction of the Monastery of Barlaam, Meteora. He died in peace in 1543 in the Monastery of Barlaam.

One foot reposes in the Mon. Barlaam, Meteora (GM).

BESSARION II OF LARISSA (Sept. 15)

Born in the district of Trikkala in 1490, he was educated by Marcus, successor of Dionysius as archbishop of Larissa. He was appointed exarch of the then vacant bishopric of Stagi in 1514. In 1520 he was consecrated archbishop of Larissa. During the twenty years of Bessarion's activity, from 1520-1540, the Meteora monasteries flourished. He gave permission for the foundation of the monasteries of Rousanou and Barlaam. He died in Larissa in 1541.

His skull and lower jaw with four teeth repose in the Mon. St. Bessarion, Pyli, Thessaly (GM). Other parts are in the Mon. Panagia Proussiotissa, Karpenesi, Eurytania (GM); and in the Mon. Genesion, Rombou, Akarnania (GM).

BONIPHATIUS (Dec. 19)

He suffered martyrdom during the Diocletian persecution. He had served as a chamberlain in the home of Aglais. Aglais ordered the collection of the relics of the martyr and piously buried them.

Parts are in: In possession of Fr. Nicandros, Mon. St. Barbara (C); the Mon. Kykko, Troodos (C); the Mon. Zographou (GA); the Skete St. Andreas (GA); the Mon. Hagia Lavra, Kalavrita (GP); the Mon. St. John the Theologian, Patmos (GI).

BOUKOLUS (Feb. 6)

He accepted the Christian Faith as a youth. St. John the Theologian consecrated him bishop of Smyrna. He baptized many pagans.

His right hand is in the Mon. Prophet Elias, Santorini (GI). Other parts are in the Mon. St. Theodosios the New Martyr, Panarete, Nauplion (GP); the Church Zoodochou Pigis, Ampelokipe, Salonica (GM).

CALLINICUS

There are six martyrs with the name Callinicus which makes it impossible to determine to whom these relics belong.

Parts of the skull are in the Mon. Prophet Elias, Santorini (GI); and in the Mon. Zoodochou Pigis, Andros (GI). Other parts are in: The Mon. St. Paul (GA); the Mon. Panteleimon (GA); the Mon. Evangelistria, Evangelistria, Petra, Livadia (GM).

CARPUS (Oct. 13)

Carpus was a physician who also served as bishop of Gordus in Asia Minor. He was assisted by Papyrus the deacon. He was brought before the Governor of Pergamon and required to sacrifice to the gods. Upon his refusal, he was burnt alive. He suffered martyrdom during the Decian persecution 249-251.

Parts are in : The Church of the Anastasis, Jerusalem (P); the Mon. Stavronikita (GA); the Mon. Prophet Elias, Samos (GI).

CASSIANUS (Sept. 16)

He is one of a large number of Christians who came to Cyprus in the IVth century. He suffered martyrdom in Alekhtora in Cyprus.

His helmet which he wore on the day of his martyrdom is kept in the Church St. Kassianos, Nicosia (C).

CATHERINE OF ALEXANDRIA (Nov. 25)

She was a learned and beautiful maiden of a noble family in Alexandria who publicly protested to Maxentius the Emperor against the worship of idols. Confronted with fifty scholars, she defeated their arguments. She refused to deny her faith and marry the Emperor. She was tortured on a spiked wheel but it fell to pieces and she remained unhurt. Her torture caused the conversion of two hundred spectators who were immediately beheaded. Finally she suffered martyrdom in Alexandria. Her relics were translated by angels to the summit of Mt. Katherina, Sinai.

The skull and the left hand are in the Mon. St. Catherine, Church of Metamorphosis, Sinai (E). The right hand with skin is in the Church of St. John de Vectus near Châlons-sur-Marne in France. A tooth is in the Mon. Zoodochou Pigis, Andros (GI). Other parts are in : The Mon. Chilandari (Serb.) (GA); the Mon. George, Malessina, Lokris (GM); the Mon. St. Anastasia Pharmakolytria, Vasilika, Salonica (GM); the Church St. Nicholas, Kato Patesia, Athens; the Mon. Zerbitsa, Sparte (GP); the Mon. St. George of Epanosephe, Monophatsiou, Heraklion (GC).

CENDEAS (Oct. 6)

Born in Germany, he left his home at the age of eighteen and went to Jerusalem where he became a monk. He settled in the Jordan Valley, was ordained a priest, and after several years he entered the monastic life in Cyprus, where he died.

Parts are in the Mon. Kykko, Troodos (C).

CHARALAMPUS (Feb. 10)

He lived in Magnesia during the reign of Septimus Severus (193-211). He served as a priest when he was arrested by Lucianus the Governor and sent to Antioch. He performed many miracles and after severe torture he was to be executed, though he died before he could be beheaded.

Parts of the skull are in the Mon. St. Stephen, Meteora (GM); the Church SS. Constantine & Helena, Hagios Constantinos, Phthiotis (GM); the Mon. Koimisis, Kleiston, Phili, Attika (GM). The lower jaw is in the Mon.

Koutloumoussio (GA). A tooth is in the Church St. Demetrius, Anavra, Almyros, Phthiotis (GM). Parts of the shoulder blade are in the Mon. Vato-pedi (GA) and the Mon. Koimisis, Hydra (GI). Parts of the vertebrae are in possession of Fr. Nicandros, Mon. St. Barbara (C) and in the Mon. Koimisis of Speliane, Nisyros (GI). A rib with skin is in the Mon. Gregoriou (GA). The right hand is claimed by the Mon. Iviron (GA) and the Mon. St. Agathon, Ipati, Lamia (GM). The left hand and part of a hand are in the Mon. Genesion, Rombou, Akarnania (GM); and the Mon. Koimisis, Mega Spylaion, Kalavrita (GP). Fingers and parts of fingers are in : The Mon. Genesion, Ratha, Valtou, Aitolokarnania (GM); the Church St. Nicholas, Alexandropolis (GM); the Church St. Demetrius, Anavra, Almyros, Phthiotis (GM); the Church St. Demetrius, Mavrilos, Phthiotis (GM); the Church St. Athanasius, Omilaion, Gardike, Phthiotis (GM); the Mon. St. Nicholas of Varson, Neochorion, Mantinia, Tripolis (GP); the Mon. Koimisis, Pepelenitsa, Aigialia (GP); the Mon. Analepsis, Geraki, Amalias (GP); the Mon. Koimisis, Chrysokellaria, Koroni (GP); the Mon. Koimisis, Hydra (GI); the Mon. St. Nicholas, Galatake, Limne, Euboia (GI); the Mon. Koimisis, Chrysoskalitissa, Chania (GC). Parts of a foot are in the Mon. Koimisis of Speliane, Nisyros (GI) and in the Mon. St. John the Theologian, Seteia (GC.) Part of the skin is in the Mon. St. Stephen, Meteora (GM).

Other parts are in :

Palestine : The Church of the Anastasis, Jerusalem (3); the Mon. St. Sabas, Wâdî an-Nar; the Mon. St. Charalampos, Jerusalem.

Cyprus : The Archbishopric of Nicosia; the Mon. St. Barbara, Stavrovouni (near Larnaca); the Mon. Chrysorroiatissa, Koimisis, Paphos; the Mon. Kÿkko, Troodos; the Church Panagia Eleusa, Tris Elies; the Mon. Panagia of Makhaeras (6); the Church St. Mamas, Morphou; the Mon. St. Andrew, St. Andrew.

Mount Athos : The Mon. Xeropotamou; the Mon. Pantocrator; the Mon. Docheiariou; the Mon. Dionysiou; the Mon. Simon Petra; the Mon. Panteleimon; the Mon. Xenophontos; the Mon. Constamonitou; the Mon. Zographou; the Great Skete St. Anne; the Mon. Karakallou; the Mon. Philotheou; the Skete St. John Baptist (Rum.); the Skete St. Panteleimon (Greek); the New Skete: the Skete Rossike, Thebaid.

Greece, Mainland : The Mon. Barlaam, Meteora; the Mon. St. Stephen, Meteora; the Mon. Meteora, Meteora; the Mon. Panagia Proussiotissa, Karpenesi, Eurytania; the Mon. St. Bessarion, Pyli, Thessaly; the Mon. Eisodia, Molista, Konitsa; the Mon. Bl. Meletios Oinoë, Attika; the Mon. Panagia Ambelakiotissa and St. Polycarp, Naupaktos; the Mon. Genesion, Mt. Amomon, Nea Makri; the Mon. St. George, Malessina, Lokris; the Mon. Pantocrator, Angelokastron, Mesologgion; the Mon. Prophet Elias, Parnassis;

the Church Hagia Trias, Nea Kephisia, Attika; the Church St. Eleutherios, Amaroussion, Attika; the Church St. Demetrius, Piraeus; the Church St. Catherine, Piraeus; the Church St. Nicholas, Piraeus; the Church St. Marina, Piraeus; the Mon. Staghiadon, Trikkala (2); the Mon. Metamorphosis Phlamourion, Volos; the Mon. Koimisis of Rendina, Karditsa, Thessaly; the Mon. Panagia Acheiropoietos, Drama, Macedonia (2); the Mon. Panagia Gabriotissa, Mt. Parnassos, Dadi; the Hesychastirion, Analepsis, Kozane, Macedonia; the Mon. St. Anastasia Pharmakolytria, Vasilika, Salonica; the Mon. Koimisis, Koumbouriana, Karditsa; the Church St. George, Giannitsa, Macedonia; the Church St. Nicholas, Archangelos, Macedonia; the Mon. St. Agathon, Ipati, Lamia; the Church St. Charalampos, Raches, Phthiotis; the Church St. Paraskeve, Velessiotes, Phthiotis; the Church St. George, Ombriaki, Phthiotis; the Church Anargyri, Karavomylos, Phthiotis; the Church St. Seraphim, Zelion, Phthiotis; the Church SS. Constantine & Helena, Hagios Constantinos, Phthiotis; the Church St. Paraskeve, N. Krine, Salonica; the Church Metamorphosis, Kalamaria, Salonica; the Church St. Therapon, Salonica; the Church Prophet Elias, Salonica; the Church St. Catherine, Salonica; the Mon. Koimisis, Paganía, Thesprotia Epirus; the Church St. Nicholas, Heptalophos, Phokis; the Mon. Koimisis, Varnakova, Phokis (5); the Church St. John the Baptist, Tolophon, Phokis; the Church St. Nicholas, Amphisa, Phokis.

Athens : The Church Holy Apostles, Hymettos; the Church Evangelismos, Peristeri; the Church St. Thomas, Ampelokepoi; the Church St. Nicholas, Kato Patesia; the Church St. Nicholas, Pevkakia, the Church St. Paraskeve, Nea Smyrna; the Church Invention of Holy Cross, Aigaleon; the Church St. Photine, Nea Smyrna; the Church St. Charalampos, Polygonon; the Church SS. Anargyroi, Nea Ionia; the Church St. Anastasia, Perissos, Nea Ionia; the Benaki Museum (2); the Mon. Taxiarchon, Petrake.

Peloponnesos : The Mon. Hagia Lavra, Kalavrita; the Mon. Hagia Trias, Akrata, Aigialia; the Mon. Forty Martyrs of Sebaste, Sparte; the Mon. St. Vlasios, Trikkala, Corinthia; the Mon. St. Nicholas of Kaltezon, Mantinia, Arkadia; the Mon. St. Theodosios the New Martyr, Panarete, Nauplion; the Mon. Taxiarchon, Aigialia; the Mon. Koimisis of Notena, Skiada; the Mon. Zoodochou Pigis, Kastri, Kastorion; the Mon. Chrysopodaritissa, Koimisis, Patras; the Mon. Koimisis, Malevi; the Mon. St. Nicholas, Vlasia; the Gerocomeion, Koimisis, Patras; the Mon. Pammegeston Taxiarchon, Nea Epidaurus, Nauplion; the Mon. Zoodochou Pigis, Elona, Kynouria; the Mon. Koimisis of Makellarias, Kalavrita; the Mon. Koimisis, Kandyla, Arkadia; the Mon. Koimisis, Prastos, Kynouria; the Church St. Charalampos Akrata, Achaia; the Church Koimisis, Kalavrita; the Church St. Nicholas, Exohi, Achaia.

Greek Islands : The Mon. Panagia Zoodochou Pigis, Poros (2); the Mon. Platytera, Corfu (2); the Mon. Evangelistria, Tinos(2); the Mon. Kechrovounion, Tinos; the Mon. St. Ignatios, Mytilene; the Mon. St. Eupraxia, Hydra; the Mon. Panagia Chozoviotissa, Amogos; the Mon. Taxiarchon of Pithariou, Eresos, Mytilene; the Mon. St. Nicholas, Apoikia, Andros (2); the Mon. St. John the Theologian of Ipselou, Mytilene; the Church Taxiarchon, Megalo Chorio, Telos; the Mon. Genesion of Vryses, Siphnos (2); the Mon. Zoodochou Pigis, Andros (6); the Mon. Hagia Zoni, Blamare, Samos (3); the Mon. Hagia Trias, Samos (3); the Mon. Zoodochou Pigis, Samos (2); the Mon. Panagia, Samos (3); the Mon. Prophet Elias, Samos; the Mon. Holy Cross, Samos (3); the Mon. Bronta, Samos; the Mon. St. John the Theologian, Patmos (6); the Mon. Zoodochou Pigis, Patmos; the Mon. Evangelismos Skiathos; the Mon. Taxiarchon, Seriphos; the Mon. Taxiarchon, Syme; the Mon. Evangelismos of Kepouraion, Kephallonia; the Mon. Bl. David Gerontos, Euboia; the Mon. Koimisis, Makrimali, Psachna, Euboia; the Mon. St. George, Aithipsos, Euboia; the Church Genesion, Korphiatissa, Milos; the Church Koimisis, Adamas, Milos; the Church Koimisis, Aegina; the Church Koimisis, Hydra; the Church Metamorphosis, Volissos, Chios; the Church St. Lazarus, Kophinas, Chios; the Church Zoodochou Pigis, Koiné, Chios; the Mon. Nea Moni, Chios, the Church St. Nicholas, Spetse.

Crete : The Mon. St. George of Epanosephe, Monophatsiou, Heraklion (2); the Mon. Zoodochou Pigis, Nerokouros, Chania; the Mon. Hagia Trias, Tsangarolon, Akroteri; the Mon. Genesion of Savathianon, Heraklion; the Mon. St. Antony, Apezanon, Arkadia; the Mon. Kyria ton Angelon, Akroteri Melecha, Chania; the Mon. St. John the Theologian, Prevele, Rethymnon.

Turkey : The Cathedral of St. George, Istanbul, Fener; the Theological Seminary, Chalke, Istanbul (5); the Church Evangelismos, Boyaciköy, Istanbul; the Church St. George, Antigoni, Burgaz.

CHARITINE OF ROME (Oct. 5)

She lived during the Diocletian persecution in Rome as a slave of Claudios, who later adopted her. Dometios, another nobleman hearing of her faith tortured and finally beheaded her. She died in Rome.

Parts are in the Mon. Kykko, Troodos (C).

CHARITON (Sept. 28)

Born in Iconium, he went to Palestine where he became a monk. He founded the Monastery of St. Chariton at Ain Farah, then he withdrew to the Mount of Temptation near

Jericho where he established the Laura of Douka. From Douka he went to Tekoa. At the end of his life he returned to Ain Farah where he died in the middle of the IVth century.

In the XIIth century, the blessed body of St. Chariton was held in great veneration by the Syrian and Armenian monks in Jerusalem. The shoulder blade is in the Mon. Dionysiou (GA); and other parts are in the Mon. Taxiarchon, Seriphos (GI) (2).

CHODZA AMIRIS

He served as a Turkish soldier in Jerusalem. On the eve of Easter he witnessed the Holy Fire in the Church of the Resurrection and was converted to the Christian Faith. He suffered martyrdom in 1614 in Jerusalem.

His skull is in the Church of the Anastasis, Jerusalem (P). Other parts are in the Mon. Megale Panagia, Jerusalem (P).

CHRISTINA OF TYRUS (July 24)

She lived in Tyrus in the IIIrd century. Her father was an idolater who forced Christina to denounce her faith. She refused and was tortured and finally killed by her father.

Her hand is in the Mon. Xeropotamou (GA); and other parts are in the Mon. Kykko, Troodos (C).

CHRISTODOULUS OF PATMOS (March 16)

He was born in Nicaea in the XIth century, and went to Mount Olympus near Prusa. He became a hermit and later went to Rome and Jerusalem. He was ordained an archimandrite by Nicholas III and placed in charge of the monasteries of Mount Latmos, Caria. These monasteries were successively devastated. Finally he decided to build a monastery on the island of Patmos. He received financial aid from Alexius Comnenus. He wrote a canon for the monks and destroyed the temple of Artemis. He died on the island of Patmos in 1111.

Parts are in the Mon. Panagia, Samos (GI); and the Mon. St. John the Theologian, Patmos (GI). The slippers of this saint are also in the Mon. St. John the Theologian, Patmos (GI).

CHRISTOPHORUS (May 9)

He lived in the IIIrd century and his name was Reprobos. After his baptism, he adopted the name Christophorus and preached the Gospel. He was arrested and tortured. He suffered martyrdom during the Diocletian persecution.

His skull is in the Mon. Karakallou (GA). A dog's tooth of the saint is in the Mon. Dionysiou (GA). Other parts are in : The Mon. Constamonitou (GA);

the Mon. St. Bessarion, Pyli, Thessaly (GM); the Mon. Hagia Trias, Loggos, Edessa, Edessa (GM); the Mon. Koimisis, Prastos, Kynouria (GP); the Mon. St. John the Theologian, Patmos (GI).

CLEMENT OF ANCYRA (Jan. 26)

He was born in Ancyra in 256 of wealthy parents. After the death of his parents, he entered the anchoritic life. At the age of 20 he was consecrated bishop. He was imprisoned and tortured and his patience was greatly admired. His tortures in Nicodemia lasted 28 years. He died during the reign of Diocletian.

Part of his skull is in the Mon. Panagia Proussiotissa, Karpenesi, Eurytania (GM). One hand is in the Mon. Taxiarchon, Petrake, Athens. Other parts are in : The Mon. Dioynsiou (GA); the Mon. Zographou (GA); the Skete St. John Baptist (Rum.) (GA); the Mon. Panagia Proussiotissa, Karpenese, Eurytania (GM); the Mon. Prophet Elias, Parnassis (GM); the Church SS. Constantine, and Helena, Hagios Constantinos, Phthiotis (GM); the Mon. St. John the Theologian, Patmos (GI); the Mon. Bl. David Gerontos, Euboa (GI).

CLEMENT OF ROME (Nov. 24)

Clement, a disciple of St. Peter, is generally thought of as St. Peter's third successor. He is famous for the letter sent by him from the church of Rome to the church of Corinth, the first known example of a bishop of Rome intervening in the affairs of another church. He died towards the end of the first century in Rome.

Parts are in the Mon. Kechrovounion, Tinos (GI).

CLEMENT THE STYLITE (Jan. 27)

He was a monk in the Mountain of Sagmata in Boetia and excelled on account of his ascetic life. He performed many miracles. He lived in the XIIth century.

The skull is in the Mon. Metamorphosis of Sagmata, Ipaton (GM).

CODRATUS

There are six martyrs with the name of Codratus which makes it impossible to determine to whom these relics belong.

Parts are in the Mon. Koimisis, Prastos, Kynouria (GP).

CONSTANTINE (July 1)

He was a monk in the Plain of the Jordan and joined the three hundred Palestinian Christians on their journey to Cyprus. Because of his refusal to sacrifice to the idols, he suffered martyrdom in the district of Larnaca.

Parts are in the Mon. St. Barbara, Stavrovouni (near Larnaca) (C).

CONSTANTINE THE GREAT (May 21)

He was born at Naissus, Serbia in 288. Following the retirement of Diocletian in 305, civil war broke out. In 310 there were five rival emperors. Constantine defeated the rivals, accepted Christianity and issued an edict of toleration for Christianity in 313. He became sole ruler of the Roman empire in 324. He built a new capital on the site of Byzantium, new Rome or Constantinople, thereby uniting the western and the eastern parts of the empire. Constantine embodied the spirit of absolute authority in church and state, thus for example he presided over the first Oecumenical Council in Nicaea in 325. He died in 337.

His shoulder blade reposes in the Mon. Constamonitou (GA). Other parts are in : The Church of the Anastasis, Jerusalem (P); the Mon. Kykko, Troodos (C); the Mon. Great Lavra (GA); the Mon. Dionysiou (GA); the Mon. Panteleimon (GA); the Mon. Xenophontos (GA); the Church St. Constantine, Omonia, Athens; the Church SS. Constantine and Helena, Hagios Constantinos, Phthiotis; the Mon. SS. Constantie & Helena, Kalamata (GP); the Mon. St. John the Theologian of Ipselou, Mytilene (GI); the Mon. Panagia Tourliane, Mykonos (GI) (2); the Mon. St. Nicholas, Galatake, Limne, Euboea (GI).

CONSTANTINE OF HYDRA (Nov. 14)

He was born in Hydra. At the age of eighteen he went to Rhodes. There, while serving in the home of the Turkish Pasha Hassan he embraced Islam. Three years later, having travelled in the meantime to Mount Athos he became conscious of his sin, and returning to Rhodes he confessed his Christian Faith. He was arrested and suffered martyrdom in 1800.

His skull is in the Mon. Koimisis, Hydra (GI); and one leg is in the Mon. Evangelismos, Skiathos (GI). Other parts are in : The Mon. Genesion, Mt. Amomon, Nea Makri (GM); the Church St. Eleutherios, Amaroussion, Attika (GM); the Church Evangelismos, Kalyvia (GM); the Church St. Demetrius, Piraeus (GM); the Church St. Nicholas, Piraeus (GM); the Church St. Paraskeve, Galaxidi, Phokis (GM); the Mon. Analepsis, Geraki, Amalias (GP); the Mon. Taxiarchon, Seriphos (GI); the Church St. John the Baptist, Hydra (GI); the Church St. Demetrius, Hydra (GI); the Church St. Nicholas, Spetse (GI).

CONSTANTINE KANARIS

Navy officer with the Klephtes, he participated actively in the struggle for Greek independence from the Turks. Many times operating from Psara he fought against the Turkish fleet. Later he served as prime-minister during the reign of King Otto.

A finger is in the Mon. Kechrovounion. Tinos (GI).

COSMAS OF AETOLIA (Aug. 24)

Born in 1714 in Mega Dendron, Aetolia, he entered the monastic life on Mount Athos. Dissatisfied with the monastic vocation, he received patriarchal permission to travel all over Greece and Albania to preach and minister to the people. Loved by Greeks and Turks, he was hated by the Jews. Finally he was killed by the Turkish authorities in Kolikontasi in Albania in 1779.

The jaw with tooth reposes in the Mon. St. Nicholas, Apoikia, Andros (GI). Other parts are in : The Mon. St. Bessarion, Pyli, Thessaly (GM); the Mon. Koimisis, Mega Spylaion, Kalavrita (GP); the Mon. Koimisis. Prastos, Kynouria (GP).

COSMAS THE MELODIST (Oct. 14)

As a young child, he became an orphan and was adopted by Sergius, the father of John of Damascus. He was educated together with John by a famous teacher called Cosmas. In 743 he was consecrated bishop of Anthedon in Palestine. He wrote many spiritual songs and troparia. He died at an old age in Anthedon.

Parts are in : The Mon. St. Stephen, Meteora (GM); the Mon. St. Agathon, Ipati, Lamia (GM); the Mon. St. John the Theologian, Patmos (GI).

COSMAS THE UNMERCENARY PHYSICIAN (July 1)

The son of Theodote and a pagan father who died early, Cosmas, the brother of Damian, studied medicine and practised his profession without accepting money. He also had great compassion for animals. Once Cosmas scolded Damian for having received three eggs of a woman, but Damian accepted these so as not to insult the woman. Many cures are attributed to him. He suffered martyrdom in Cyrrhus in Syria in the latter part of the IIIrd century.

His shoulder blade is in the Mon. George of Kremnon, Volimai, Zakynthos (GI). Part of his hand is in the Mon. Genesion, Rombou, Akarnania (GM). Part of his jaw is in the Mon. Koimisis, Chrysokellaria, Koroni (GP). A finger reposes in the Mon. St. George, Aithipsos, Euboa (GI).

Other parts are in :

Palestine : The Church of the Anastasis, Jerusalem; the Mon. St. Sabas, Wâdî an-Nâr.

Cyprus : The Mon. Chrysorroiatissa, Koimisis, Paphos; the Mon. Kykko, Troodos; the Mon. Panagia of Makhaeras.

Mount Athos : The Mon. Iviron; the Mon. Xeropotamou; the Mon. Pantocrator; the Mon. Stavronikita; the Mon. Great Lavra; the Mon. Docheiariou; the Mon. Dionysiou; the Mon. Gregoriou; the Mon. Simon Petra; the Mon. Constamonitou; the Mon. Zographou; the Great Skete St. Anne; the Skete Xenophontos; the Skete Rossike, Thebaid; the Skete St. Andreas.

Greece, Mainland : The Mon. St. Bessarion, Pyli, Thessaly; the Mon. Genesion, Retha, Valtou, Aitolokarnania; the Mon. Pantocrator, Angelokastron, Mesologgion; the Mon. Metamorphosis Phlamourion, Volos; the Mon. Koimisis of Rendina, Karditsa, Thessaly; the Mon. Hagia Trias, Vythos, Pendalophos, Kozane; the Mon. Panagia Gabriotissa, Mt. Parnassos, Dadi; the Hesychastirion, Analepsis, Kozane, Macedonia; the Mon. St. Anastasia Pharmakolytria, Vasilika, Salonica; the Mon. St. Agathon, Ipati, Lamia; the Church St. Paraskeve, Velessiotes, Phthiotis; the Church St. George, Ombriaki, Phthiotis; the Church SS. Theodori, Atalante, Phthiotis; the Church Anargyri, Karavomylos, Phthiotis; the Church St. Seraphim, Zelion, Phthiotis; the Church St. Marina, Salonica; the Church St. Nicholas, Chryssos, Phokis; the Mon. Koimisis, Varnakova, Phokis.

Athens : The Church St. Thomas, Ampelokepoi; the Church St. Constantine, Kolonos; the Church Metamorphosis, Viron; the Benaki Museum.

Peloponnesos : The Mon. Hagia Lavra, Kalavrita (2); the Mon. SS. Constantine & Helena, Kalamata; the Mon. Koimisis of Notena, Skiada; the Mon. Prophet Elias, Corinthias; the Mon. Zoodochou Pigis, Kastri, Kastorion; the Mon. Koimisis, Mega Spylaion, Kalavrita; the Mon. Koimisis, Malevi; the Mon. Eisodia, Oblou; the Mon. SS. Theodori of Aroania, Kalavrita; the Mon. Koimisis of Makellarias, Kalavrita; the Mon. Koimisis, Kandyla, Arkadia; the Mon. Koimisis, Pepelenitsa, Aigialia; the Mon. Koimisis, Prastos, Kynouria; the Church St. Tryphon, Diakopton, Achaia; the Church Koimisis, Kalavrita; the Church Zoodochou Pigis, Aigion; the Church St. Nicholas, Exohi, Achaia.

Greek Islands : The Mon. Evangelistria, Tinos; the Mon. Kechrovounion, Tinos; the Mon. St. Ignatios, Mytilene; the Mon. Zoodochou Pigis, Andros; the Mon. Hagia Trias, Samos; the Mon. St. John the Theologian, Patmos; the Mon. Evangelismos, Skiathos; the Mon. Taxiarchon, Syme; the Mon. St. Nicholas, Galatake, Limne, Euboia; the Church Genesion, Korphiatissa, Milos; the Church St. Luke, Ano Kardamyla, Chios; the Church St. Mark, Vrontados, Chios.

Crete : The Mon. St. George of Epanosephe, Monophatsiou, Heraklion; the Mon. St. John the Theologian, Prevele, Rethymnon.

Turkey : The Theological Seminary, Chalke, Istanbul (2).

CYPRIAN (Oct. 2)

He was born in Antioch and lived in the IIIrd century. He was a magician who had also studied philosophy. He tried to win the favour of Justina, a Christian girl. When he failed, he was very sad and went into a church where he was converted. He received baptism. He suffered martyrdom in Nicomedia in 268.

In the Middle Ages, according to the *Chronicle of Makhairas*, the skull

of Cyprian reposed in the Church of St. Cyprian in Meniko, Cyprus. In the XIXth century, an icon of the saint with a relic was in the same church. A foot is in the Mon. Ivron (GA). Other parts are in : The Skete Xenophonotos (GA); the Mon. SS. Constantine & Helena, Kalamata (GP); the Mon. Chrysopodaritissa, Koimisis, Patras (GP); the Mon. Bl. David Gerontos, Euboia (GI).

CYPRIAN OF CONSTANTINOPLE (July 5)

He was born in Agrapha and went to Mount Athos where he became a monk and a priest. He travelled to Salonica and Constantinople where he preached the Gospel. In 1679 he suffered martyrdom in Constantinople by being beheaded in front of the Patriarchate.

Parts are in the Mon. Barlaam, Meteora (GM); and the Mon. Koimisis, Prastos, Kynouria (GP).

CYRIAKE (July 7)

She was the only child of Dorotheus and Eusebia. Because she was born on a Sunday, she received the name Cyriake. Her parents were imprisoned in Mytilene, Cyriake was sent to Nicomedia. She confessed her faith before the Governor of Bithynia and was tortured. She died before she was beheaded during the reign of Diocletian.

Her skull and her right hand repose in the Mon. Dionysiou (GA). Other parts are in : The Archbishopric of Nicosia (C); the Mon. Kykko, Troodos (C); the Mon. Panagia of Makhaeras (C); the Mon. Xeropotamou (GA); the Hesychastirion, Analepsis, Kozane, Macedonia (GM); the Church Metamorphosis, Kalamaria, Salonica (GM); the Church Prophet Elias, Salonica; the Mon. Taxiarchon, Aigialia (GP); the Mon. Koimisis of Makellarias, Kalavrita (GP); the Mon. Evangelistria, Tinos (GI); the Mon. Hagia Zoni, Blamare, Samos (GI); the Mon. Prophet Elias, Samos (GI); the Mon. St. John the Theologian, Patmos (GI).

CYRIACUS THE RECLUSE (Sept. 29)

He was born in Corinth in 449. As a young man, he went to Palestine and became a monk joining St. Euthymius the Great. Then he became a disciple of St. Gerasimus near the Dead Sea. He inhabited several monasteries, his favourite home was St. Chariton's Cave in the wilderness of Tekoa. It was here that Cyriacus died in 557.

Although there are five martyrs with the name of Cyriacus, we may assume that at least some of these relics belong to Cyriacus the Recluse. In the Middle Ages his body was in a perfect state of preservation in the Monastery of St. Chariton, south of Bethlehem.

His right hand and his foot repose in the Mon. Dionysiou (GA). Other parts are in : The Archbishopric of Nicosia (C); the Mon. Kykko, Troodos

(C); the Mon. St. Agathon, Ipati, Lamia (GM); the Mon. St. Ignatios, Mytilene (GI); the Mon. St. Nicholas, Galatake, Limne, Euboia (GI); the Mon. St. Antony, Apezanon, Arkadia (GC). A relic of Cyriacus is in the Monastery of the Syrians, Wâdî'n-Natrûn, Egypt.

CYRICUS (May 24)

He was the three-year-old son of Julietta, who was condemned as a Christian at Tarsus under Diocletian. When the child was taken from his mother, Alexander the Governor tried to comfort him, but Cyricus kicked and scratched Alexander's face. In a rage Cyricus was thrown down the steps of the tribune and thus suffered martyrdom.

Parts of his skull are in : The Mon. Ivron (GA); the Mon. Koutloumoussiou (GA); the Mon. Gregoriou (GA); the Mon. Taxiarchon, Petrake, Athens; His right hand is claimed by the Mon. Xenophontos (GA) and the Mon. St. Bessarion, Pyli, Thessaly (GM). Another hand is in the Mon. Zoodochou Pigis, Andros (GI). A finger is in the Mon. Forty Martyrs of Sebaste, Sparte (GP). Parts of his right foot are in the Mon. Dionysiou (GA) and the Mon. St. Nicholas of Varson, Neochorin, Mantinia, Tripolis (GP). The left foot is in the Mon. Simon Petra (GA). Parts of a hand and a foot are in the Mon. Nea Moni, Chios (GI).

Other parts are in :

Palestine : The Church of the Anastasis, Jerusalem; the Mon. Megale Panagia, Jerusalem.

Cyprus : The Mon. Chrysorroiatissa, Koimisis, Paphos; the Mon. Kykko, Troodos; the Mon. Panagia of Makhaeras.

Mount Athos : The Mon. Vatopedi; the Mon. Xeropotamou; the Mon. Pantocrator; the Mon. Great Lavra; the Mon. Docheiariou; the Mon. Koutloumoussiou; the Mon. Panteleimon; the Mon. Zographou; the Mon. Karakallou; the Skete St. Panteleimon (Greek).

Greece, Mainland : The Mon. St. Stephen, Meteora; the Mon. Meteora, Meteora; the Mon. St. George, Malessina, Lokris; the Mon. Prophet Elias, Parnassis (2); the Hesychastirion, Analepsis, Kozane, Macedonia; the Mon. St. Agathon, Ipati, Lamia; the Church Koimisis, Amaroussion.

Athens : The Church St. Gerasimos of Kouponia, Ano Ilisia.

Peloponnesos : The Mon. St. Theodosios the New Martyr, Panarete, Nauplion; the Mon. Chrysopodaritissa, Koimisis, Patras; the Mon. Koimisis, Prastos, Kynouria.

Greek Islands : The Mon. St. Ignatios, Mytilene; the Mon. Zoodochou Pigis, Andros; the Mon. Holy Cross, Samos; the Mon. Bronta, Samos; the Mon. St. John the Theologian, Patmos; the Mon. Evangelismos of Kephoraion, Cephalonia; the Mon. St. Nicholas, Galatake, Limne, Euboia;

the Mon. St. John the Baptist, Korakiais, Crete; the Church Koimisis, Volissos, Chios; the Church Metamorphosis, Volissos, Chios; the Church Zoodochou Pigis, Koiné, Chios.

CYRIL OF ALEXANDRIA (Jan. 18)

The nephew of Theophilus the patriarch of Alexandria, Cyril was elected patriarch at his uncle's death in 412. During the disordered times of his patriarchate, Hypatia, the daughter of Theon the philosopher and herself a lecturer in the Museum, was murdered. Cyril's principal contribution was the condemnation of the Nestorians at the Council of Ephesus in 431, which met under his presidency. His literary activity was great, most of his works being doctrinal and controversial. He was an outstanding theologian, and for the East he is regarded as the "Seal of the Fathers". He died in 444.

Parts are in the Mon. St. John the Theologian, Patmos (GI).

CYRIL, APOSTLE OF THE SLAVS (July 7)

He was born in the beginning of the IXth century. He was the brother of Methodius. In his earlier life he taught with distinction in the imperial university in Constantinople. He became a priest in 863 and was sent to Moravia where he preached the Gospel with great success. In 869 he went together with his brother to Rome where Cyril died.

Parts are in the Skete Bogoroditsa (Bulg.) (GA).

CYRIL OF JERUSALEM (March 18)

He was born in Jerusalem in 315 and was consecrated bishop of the Holy City in 349. He spent most of his episcopacy in fighting the Arians. Sixteen years he spent in exile, partly in Tarsus. The last time he was banished by the Emperor Valens. He is remembered for his Catecheses, which are instructions for candidates for baptism. He died in Jerusalem in 386.

Parts are in : The Mon. Panteleimon (GA); the Mon. Prophet Elias, Parnassis (GM); the Mon. Chrysopodaritissa, Koimisis, Patras (GP); the Mon. Koimisis, Mega Spylaion, Kalavrita (GP).

CYRUS OF ALEXANDRIA (June 28)

Cyrus served as priest in the Church of the Three Holy Youths in the Furnace in Alexandria. He became known for his many miracles of healing people and is one of the "unmercenary saints". He suffered martyrdom in 292, the bodily remains were reverently gathered by the faithful.

Parts are in : The Mon. Constamonitou (GA); the Mon. Zographou (GA); the Mon. Hagia Lavra, Kalavrita (GP); the Mon. Koimisis, Prastos, Kynouria (GP); the Church St. Basil, Selianitika, Achaia (GP); the Mon. St. John the Theologian, Patmos (GI).

Other relics repose in the Church of St. Barbara, Old Cairo and in the Church of SS. Cyrus and John, Dair Tadrus, Old Cairo, Egypt.

DALMATUS (Aug. 3)

Dalmatus and his son Phaustus lived in the IVth century. They entered the monastic life under Isakius, and when Isakius died, Dalmatius became the hegoumen of the monastery.

Parts are in the Skete Rossike, Thebaid (GA).

DAMASCENUS (Nov. 13)

He lived in the XVIIth century in Constantinople. As a youth he embraced Islam. When he realized his sin, he returned to Christianity and became a monk. Desirous to become a martyr he fearlessly confessed his faith. He was believed to be mad, later, however, he was arrested and finally beheaded. He died in Constantinople in 1681.

However, these relics could also belong to Damascenus of Tirnovo, Bulgaria, who suffered martyrdom in 1771.

Parts are in the Mon. Kykko, Troodos (C); and in the Mon. St. Nicholas, Vlasia (GP).

DAMIAN THE UNMERCENARY PHYSICIAN (July 1)

The son of Theodote and a pagan father, Damian was the brother of Cosmas. Both studied medicine and practised their profession without accepting money. They also had a great compassion for animals. He suffered martyrdom in Cyrrhus in Syria in the latter part of the IIIrd century.

His skull is in the Mon. Panagia of Makhaeras (C) and part of his jaw is in the Mon. Koimisis, Chrysokellaria, Koroni (GP). His shoulder blade is in the Mon. St. George of Kremnon, Volimai, Zakynthos (GI). Part of a hand is in the Mon. Genesion, Rombou, Akarnania (GM); and a finger is in the Mon. Forty Martyrs of Sebaste, Sparte (GP).

Other parts are in :

Palestine : The Church of the Anastasis; the Mon. St. Sabas, Wādî an-Nar.

Cyprus : The Mon. Chrysorroiatissa, Koimisis, Paphos; the Mon. Kykko, Troodos; the Mon. Panagia of Makhaeras.

Mount Athos : The Mon. Iviron; the Mon. Xeropotamou; the Mon. Pantocrator; the Mon. Stravronikita; the Mon. Great Lavra; the Mon. Dionysiou; the Mon. Gregoriou; the Mon. Simon Petra; the Mon. Constamonitou; the Mon. Zographou; the Great Skete St. Anne; the Skete Rossike, Thebaid; the Skete St. Andreas.

Greece, Mainland : The Mon. St. Bessarion, Pyli, Thessaly; the Mon. Genesion, Retha, Valtou, Aitolokarnania; the Mon. Pantocrator, Angelokastron,

Mesologgion; the Church St. Demetrius, Neo Phaleron, Piraeus; the Mon. Genesion, Karditsa; the Mon. Metamorphosis, Phlamourion, Volos; the Mon. Hagia Trias, Vythos, Pentalophos, Kozane; the Mon. Panagia Gabriotissa, Mt. Parnassos, Dadi; the Hesychastirion, Analepsis, Kozane, Macedonia; the Mon. St. Anastasia Pharmakolytria, Vasilika, Salonica; the Church St. Demetrius, Mavrilos, Phthiotis; the Church St. Parakeve, Velessiotes, Phthiotis; the Church St. George, Ombriaki, Phthiotis; the Church St. Athanasius, Archanion, Phthiotis; the Church SS. Theodori, Atalante, Phthiotis; the Church St. Marina, Salonica; the Church St. Nicholas, Chrysso, Phokis; the Mon. Koimisis, Varnakova, Phokis.

Athens: The Church St. Thomas, Ampelokepoi; the Church SS. Anargyroi, Nea Ionia; the Benaki Museum.

Peloponnesos: The Mon. Hagia Lavra, Kalavrita; the Mon. SS. Constantine & Helena, Kalamata; the Mon. Koimisis of Notena, Skiada; the Mon. Prophet Elias, Corinthias; the Mon. Zoodochou Pigis, Kastri, Kastorion; the Mon. Koimisis, Mega Spylaion, Kalavrita; the Mon. Eisodia, Oblou; the Mon. SS. Theodori of Aroania, Kalavrita; the Mon. Koimisis of Makelarias, Kalavrita; the Mon. Koimisis, Kandyla, Arkadia; the Mon. Koimisis, Pepelenitsa, Aigialia; the Mon. Koimisis, Prastos, Kynouria; the Church Koimisis, Kalavrita; the Church Zoodochou Pigis, Aigion; the Church St. Nicholas, Exohi, Achaia.

Greek Islands: The Mon. Evangelistria, Tinos; the Mon. Kechrovounion, Tinos; the Mon. St. Ignatios, Mytilene; the Mon. Hagia Trias, Samos (2); the Mon. Panagia, Samos; the Mon. St. John the Theologian, Patmos; the Mon. Taxiarchon, Syme; the Mon. St. Nicholas, Galatake, Limne, Euboia; the Mon. St. George of Epanosephe, Monophatsiou, Heraklion, Crete; the Church Genesion, Korphiatisa, Milos; the Church St. Luke, Ano Kardamyla, Chios; the Church St. Mark, Vrontados, Chios.

Turkey: The Theological Seminary, Chalke, Istanbul.

DANIEL THE PROPHET (Dec. 17)

The Babylonian chief eunuch was commanded to bring to the court certain youths of the Judæan captives, of the king's seed, and nobles to serve in the king's palace. Daniel was one of the nobles. He lived during the reign of Cyrus and tradition has attributed the Book of Daniel to him. His tomb was shown as early as the VIth century in Susa.

Parts are in the Mon. Panagia Tourliane, Mykonos (GI).

DANIEL THE STYLITE (Dec. 11)

He was born in Syria in 409 and became a disciple of St. Simeon the Stylite. Until his forty-second year he was a monk living near Samosata, and later near Constantinople.

On the death of St. Simeon in 459, he determined to carry on his way of life. For thirty-three years he lived on a pillar and came down only once to reprove an erring emperor. He was often consulted by the emperors Leo I and Zeno and by the patriarchs of Constantinople. He died in 493 and was buried at the foot of his pillar.

His skull is in the Mon. Meteora, Meteora (GM). Other parts are in the Mon. Great Lavra (GA), and in the Mon. Hagia Lavra, Kalavrita (GP).

DAVID OF EUBOIA (Nov. 1)

He was born in Gardenitsa, Atalandi, opposite Euboa in 1519. In his early youth he received ecclesiastical training and left his home with Acacios for the Great Lavra on Mount Athos where he lived a very austere life. He rejected the honour of consecration to a bishop and preferred traveling all over Greece, preaching and healing. He was frequently beaten by the Turks and died in an exceptionally old age.

Part of his skull and both arms are in the Mon. St. Dionysios of Zakynthos, Zakynthos (GI). Other parts of his skull are in the Mon. St. Nicholas, Galatake, Limne, Euboa (GI); and in the Mon. Metamorphosis, Oriviais, Euboa (GI). His jaw is in the Mon. Metamorphosis, Oriviais, Euboa (GI); and a finger is in the Mon. St. George, Aithipsos, Euboa (GI). Other parts are in the Mon. St. Agathon, Ipati, Lamia (GM).

DAVID OF SALONICA (June 26)

He was born in Salonica and entered the monastic life. In order to torture his body, he climbed a tree where he prayed and fasted. Later he became a powerful preacher converting many people to Christ. He died peacefully.

Parts are in the Mon. Docheiariou (GA); Church, St. Charalampos, Akrata (GP).

DEMETRIANUS OF KYTHREA (Nov. 6)

He was born during the reign of Emperor Theophilus in Sika near Nicosia. At the age of sixteen he entered the Monastery of St. Antony near Kythrea where he remained for forty years. He was consecrated bishop of Kythrea and became known for his saintly life. When in 912 the Arabs raided Cyprus, Demetrianus went into exile in Baghdad. With the help of Nicholas I, patriarch of Constantinople, he succeeded in freeing many prisoners and returned with them to Cyprus.

Parts are in the Mon. Kykko, Troodos (C).

DEMETRIUS THE NEW MARTYR

In addition to Demetrius of Peloponnesos, there are four saints with the name of Demetrius the New Martyr, which makes it impossible to determine to whom these relics belong.

Parts are in : The Mon. Esphigmenou (GA); the Mon. Dionysiou (GA); the Mon. Xenophontos (GA); the Church Metamorphosis, Plaka, Athens; the Church Hagia Sophia, Psychiko, Athens; the Mon. Zoodochou Pigis, Andros (GI); The Theological Seminary, Chalke, Istanbul (T).

DEMETRIUS OF PELOPONNESOS (April 14)

Born in Ligoudista, Arcadia, he was forced to embrace Islam. Later he confessed his sin and testified for Christ. He performed numerous miracles. In 1803 he suffered martyrdom in Tripolis, Peloponnesos.

The whole body except the skull is in the Mon. St. Nicholas of Varson, Neochorion, Mantinia, Tripolis (GP). Other parts are in : The Archbishopric of Nicosia (C); the Mon. Forty Martyrs of Sebaste, Sparte (GP); the Mon. SS. Constantine & Helena, Kalamata (GP); the Mon. Koimisis, Prastos, Kynouria (GP).

DEMETRIUS OF SALONICA (Oct. 26)

Born in Salonica in 280 of an aristocratic family, he joined the army at an early age and advanced to an important position. He received his Christian education in Salonica and formed a circle of young people for the propagation of the Christian life. He was imprisoned and led to Maximianus. After being tortured, he was beheaded in Salonica in 303. Demetrius worked many miracles after his death and saved Salonica on numerous occasions from the enemies.

The blood of St. Demetrius is preserved in : The Mon. Simon Petra (GA); the Skete St. John Baptist (Rum.) (GA); the Skete Xenophontos (GA); the Skete Rossike, Thebaid (GA); the Mon. Hagia Lavra, Kalavrita (GP). The odour of sanctity is retained in : The Mon. Iviron (GA); the Mon. Xeropotamou (GA); the Mon. Great Lavra (GA); the Mon. Philotheou (GA). Part of a leg is in the Mon. St. George of Discouri (GC), the Church St. Demetrius, Mavrilos, Phthiotis (GM); and in the Church St. Eleutherios, Amaroussion, Attika (GM).

Other parts are in :

Mount Athos : The Mon. Vatopedi; the Mon. Dionysiou; the Mon. Panteleimon; the Mon. Xenophontos; the Great Skete St. Anne.

Greece, Mainland : The Mon. St. George, Malessina, Lokris; the Church St. Demetrius, Salonica; the Church St. Nicholas, Kato Patesia, Athens; the Church Prophet Elias, Rizopolis, Nea Ionia, Athens.

Peloponnesos : The Mon. Hagia Lavra, Kalavrita; the Mon. Chrysopodaritissa, Koimisis, Patras; the Mon. Genesion, Demetsana; the Mon. Koimisis, Prastos, Kynouria.

Greek Islands : The Mon. Kechrovounion, Tinos; the Mon. St. Nicholas,

Apoikia, Andros; the Mon. Zoodochou Pigis, Andros; the Mon. Hagia Trias, Samos; the Mon. Bronta, Samos; the Mon. St. John the Theologian, Prevele, Rethymnon, Crete.

DEMUS OF SMYRNA (April 10)

Born in Adrianopolis, Demus worked for a certain Turkish businessman. Disagreement with his master led to complications. He was forced to embrace Islam and upon his refusal he was led to the judge. He was tortured and finally beheaded. He died in 1763. His relics are said to have special therapeutic effect. Moreover the odour of sanctity is attributed to them.

Parts are in the Mon. St. Antony, Apezanon, Arkadia (GC).

DIONYSIUS

There are seven saints with the name of Dionysius which makes it impossible to determine to whom these relics belong.

A skull is in the Mon. St. Anastasia Pharmakolytria, Vasilika, Salonica (GM).

DIONYSIUS AREOPAGITES (Oct. 3)

Born in Athens in 10 A.D., he was one of the first disciples of St. Paul, and was consecrated bishop of Athens. He was an able preacher and administrator as well as a theologian. He suffered martyrdom in Athens during the persecutions of the Emperor Domitianus.

Part of his skull is in the Mon. Docheiariou (GA). His right hand is in the Mon. Simon Petra (GA). Part of the left hand is in the Mon. Hagia Trias, Akrata, Aigialia (GP). Some skin is in the Mon. Dionysiou (GA).

Other parts are in :

Cyprus : In possession of Fr. Nicandros, Mon. St. Barbara; the Mon. Kykko, Troodos.

Mount Athos : The Mon. Xeropotamou; the Mon. Gregoriou; the Mon. Panteleimon; the Skete Rossike, Thebaid.

Greece, Mainland : The Mon. St. Bessarion, Pyli, Thessaly; the Mon. St. George, Malessina, Lokris; the Mon. Evangelistria, Evangelistria, Petra, Livadia; the Hesychastirion, Analepsis, Kozane, Macedonia.

Peloponnesos : The Mon. SS. Constantine & Helena, Kalamata; the Mon. Eisodia, Oblou; the Mon. Koimisis of Makellarias, Kalavrita.

Greek Islands : The Mon. Zoodochou Pigis, Andros; the Mon. Hagia Trias, Samos; the Hesychastirion, St. Nicholas, Ano Vathia, Euboia; the Mon. St. Antony, Apezanon, Arkadia, Crete; the Mon. Kyria ton Angelon, Akroteri, Melecha, Chania, Crete.

DIONYSIUS I OF CONSTANTINOPLE (Nov. 23)

He was born in Philippoupolis and served as patriarch of Constantinople from 1467-1472 and from 1489-1491. He excelled in zeal and piety and later withdrew to the Monastery of Eikosephinissa near Drama where he died.

His body reposes in the Mon. Eikosephinissa, Drama, Macedonia (GM); and his skull and the right hand are in the Mon. Panagia Acheiropoietos, Drama, Macedonia (GM).

DIONYSIUS OF OLYMPOS (Jan. 24)

Born in Platina, he joined the Meteora monastic community. After his ordination to the priesthood, he went to Mount Athos and Jerusalem. He returned to Mount Athos and was elected hegoumen of Philotheou Monastery, but fled when his Bulgar monks threatened to kill him. He went to Beroia and from there to Olympos where he built a monastery, which bears his name. He died and is buried in the Monastery of St. Dionysius of Olympos.

His skull reposes in the Mon. Docheiariou (GA). Other parts are in : The Mon. St. Paul (GA); the Mon. Xenophontos (GA); the Mon. Panagia Acheiropoietos, Drama, Macedonia (GM); the Mon. St. Anastasia Pharmakolytria, Vasilika, Salonica (GM); the Church St. Nicholas, Pevkakia, Athens.

DIONYSIUS OF ZAKYNTHOS (Dec. 17)

The son of a rich and noble family, Dionysius was born in Zakynthos. As a youth he became a monk in the Monastery of Strophadon. When he passed Athens on his way to Jerusalem, he was appointed bishop of Aegina. In 1589 he withdrew to the Monastery of Anaphonitrias, Zakynthos, where he ministered to the poor and healed the sick. He died in 1624.

The body of the saint reposes in the Mon. St. Dionysios of Zakynthos, Zakynthos (GI). The right hand is claimed by the Mon. Simon Petra (GA) and by the Turkish Orthodox Church of St. John, Galata, Istanbul. A finger is in the Church St. Irene, Aiolou St., Athens.

DISMYRII OF NICOMEDIA (Dec. 29)

The Christians of Nicomedia celebrated the Feast of the Nativity of Christ in the Church of Nicomedia when Maximian set the church afire because of the refusal of the Christians to sacrifice to the idols. Bishop Anthimus, who celebrated at this occasion, baptized many people before the congregation consisting of 2000 Christians suffered martyrdom.

Part of the lava is in the Mon. Koimisis, Panorama, Salonica (GM); and the odour of sanctity is preserved in the Mon. Stravronikita (GA). Other parts are in :

The Mon. Pantocrator (GA); the Mon. Stravronikita (GA); the Mon. Great

Lavra (GA); the Mon. Docheiariou (GA); the Mon. Esphigmenou (GA); the Mon. Dionysiou (GA); the Mon. Panteleimon (GA); the Mon. Constanmonitou (GA); the Mon. Barlaam, Meteora (GM); the Mon. Meteora, Meteora (GM); the Mon. Panagia Proussiotissa, Karpenesi, Eurytania (GM); the Mon. Staghiadon, Trikkala (GM); the Mon. St. Theodosios the New Martyr, Panarete, Nauplion (GP); the Mon. Chrysopodaritissa, Koimisis, Patras (GP); the Mon. Koimisis of Makellarias, Kalavrita (GP); the Mon. Koimisis, Prastos, Kynouria (GP); the Mon. Zoodochou Pigis, Andros (GI) (4); the Hesychastirion, St. Nicholas, Ano Vathia, Euboia (GI): the Church St. Mark, Vrontados, Chios.

DOMETIANUS OF MELITENE (Jan. 10)

At the age of 30, he was consecrated bishop of Melitene in Armenia. The Emperor Maurice commissioned him to preach in Persia where he subdued Barau the rebel to Chosroes Parviz II. He was highly esteemed for his political success and the rewards he distributed among the poor. Many miracles are recorded of him.

Parts are in the Mon. St. John the Theologian, Seteia (GC).

DOMETIUS THE PERSIAN (Aug. 7)

He lived in the IVth century and became a monk in Nisibis. From there he proceeded to Arbela to live the life of a hermit. In addition, he preached and caused many people to accept Christianity. He suffered martyrdom in the days of Julian the Apostate.

Parts are in the Mon. Panteleimon (GA).

DOMNINUS (Oct. 1)

Born in Salonica, he confessed his faith and was tortured and suffered martyrdom during the reign of Maximianus.

Parts are in the Mon. Kykko, Troodos (C).

DOROTHEUS (Nov. 5)

He refused to deny Christ and was arrested by Urbanus the Governor of Palestine and tortured. Finally, he was thrown to the wild beasts and died during the reign of the Emperor Maximianus.

Parts are in the Church St. Demetrius, Piraeus (GM).

ELEAZAR OF THE MACCABEES (Aug. 1)

He was the fourth son of Mathathias. In the engagement at Bethzacharam, he displayed great courage in attacking and killing the elephant on which it seemed that Antiochus

Eupator was riding. Crushed to death by the dying elephant, Eleazar got for himself an everlasting name.

Parts are in the Mon. Panteleimon (GA).

ELEUTHERIUS OF ILLYRICUM (Dec. 15)

He lived in the IInd century and grew up without the care of his father. At the age of fifteen he was made a deacon, and five years later he was consecrated bishop. As such he taught many people from as far as Britain. Polycarp of Smyrna was a student of Eleutherius. He witnessed for his faith and suffered martyrdom during the reign of Septimus Severus (193-211).

Since there is no further identification of the saint, it is possible that some relics belong to Eleutherius Konoikoularius.

Part of the skull reposes in the Mon. Hagia Trias, Tsangarolon, Akroteri (GC). The right hand is in the Mon. Dionysiou (GA) and part of the left hand is in the Mon. Metamorphosis of Ipselou Pantocratoros, Corfu (GI). Part of the arm is in the Mon. Troodhitissa (C) and a finger is in the Mon. St. George of Kremnon, Volimai, Zakynthos (GI). The shin and four other parts are in the Mon. Zoodochou Pigis, Andros (GI).

Other parts are in :

Palestine : The Church of the Anastasis (2).

Cyprus : In possession of Fr. Nicandros, Mon. St. Barbara ; the Mon. Kykko, Troodos ; the Mon. Panagia of Makhaeras.

Mount Athos : The Mon. Xeropotamou ; the Mon. Koutloumoussiou ; the Mon. Simon Petra ; the Mon. Panteleimon ; the Mon. Xenophontos.

Greece, Mainland : The Mon. St. Bessarion, Pyli, Thessaly ; the Mon. St. George, Malessina, Lokris ; the Mon. Staghion, Trikkala ; the Church Prophet Elias, Rizopolis, Nea Ionia, Athens ; the Church SS. Constantine and Helena, Hagios Constantinos, Phthiotis ; the Church St. Nicholas, Amphisa, Phokis ; the Church St. Eleutherios, Amaroussion, Attika.

Peloponnesos : The Mon. Hagia Lavra, Kalavrita (3), the Mon. Chrysopodaritissa, Koimisis, Patras ; the Mon. Genesion, Demetsana ; the Mon. Koimisis, Mega Spylaion, Kalavrita ; the Mon. Eisodia, Oblou ; the Mon. Koimisis of Makellarias, Kalavrita ; the Church Zoodochou Pigis, Aigion ; the Church St. Andrew, Ambelos, Achaia.

Greek Islands : The Mon. Evangelistria, Tinos ; the Mon. St. Ignatios, Mytilene ; the Mon. St. Nicholas, Apoikia, Andros ; the Mon. Hagia Trias, Samos ; the Mon. Zoodochou Pigis, Samos ; the Mon. Panagia, Samos ; the Mon. Holy Cross, Samos ; the Mon. St. John the Theologian, Patmos ; the Mon. Zoodochou Pigis, Patmos ; the Mon. Metamorphosis of Ipselou Pantocratoros, Corfu ; the Mon. Kyria ton Angelon, Akroteri, Melecha, Chania, Crete ; the Church Koimisis, Aegina.

ELIAS ARDOUNES (Jan. 31)

Born in Calamai in the XVIIth century, he embraced Islam and later converted to Christianity. He went to Mount Athos where he lived for eight years. He returned to Calamai where he witnessed for his faith. He was imprisoned, tortured; and in 1686 he was beheaded in Calamai.

His skull is in the Mon. Koimisis, Voulkanou, Messeneia (GP).

ELPIDEPHORUS (Nov. 2)

He was a Persian official who was converted to the Christian Faith by witnessing the torture and suffering of Akindynus and his friends during the reign of Shapur II. Eventually he suffered martyrdom by being thrown into the fire.

Parts are in the Mon. Bl. David Gerontos, Euboia (GI).

EPAPHRODITUS (Oct. 12)

He belonged to the three hundred Christians who settled in Cyprus coming from Germany, and who suffered martyrdom in Cyprus.

Parts are in the Mon. Panagia of Makhaeras (C).

EPHRAEM SYRUS (Jan 28)

Born in 306 as a son of a pagan priest of the "City of the Stars", he was converted by St. James of Nisibis and attended with him the Council of Nicaea in 325. Later he is said to have met St. Basil. He is known for his hymnography and for his ascetic life. He died in Edessa in 373.

Parts are in : The Mon. St. Sabas, Wâdî an-Nâr (P); the Mon. Syrian Orthodox, St. Mark, Jerusalem (P); the Mon. St. Andrew, St. Andrew (C); the Mon. Great Lavra (GA); the Mon. Dionysiou (GA); the Church of St. Bishoi in the Monastery of St. Bishoi, Wâdî'n-Natrûn, Egypt.

EPHRAIM

He was a monk of the Monastery of the Nativity of the Holy Virgin in Nea Makri, Attika, and suffered martyrdom. His relics were invented in 1950.

His body reposes in the Mon. Genesion. Mt. Amomon, Nea Makri (GM).

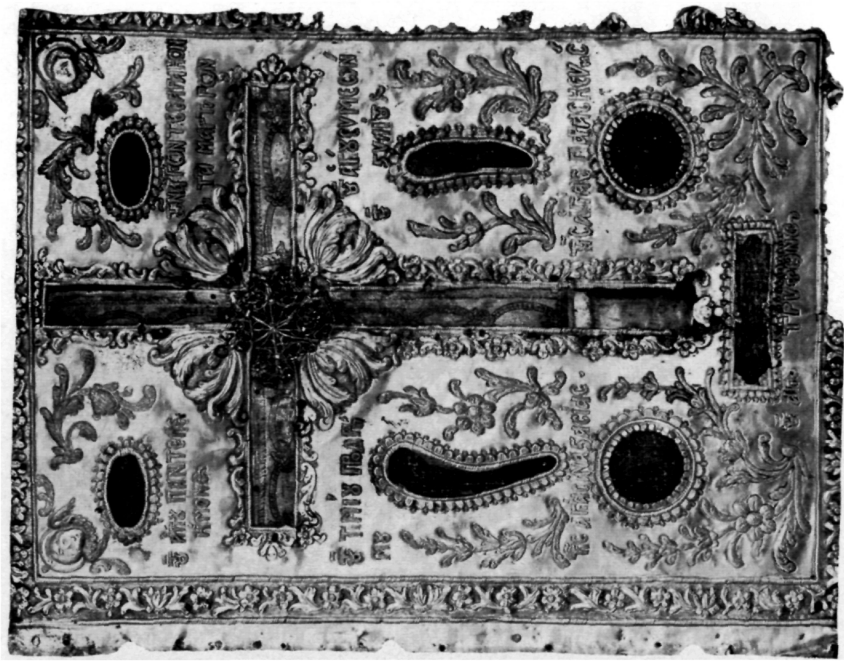
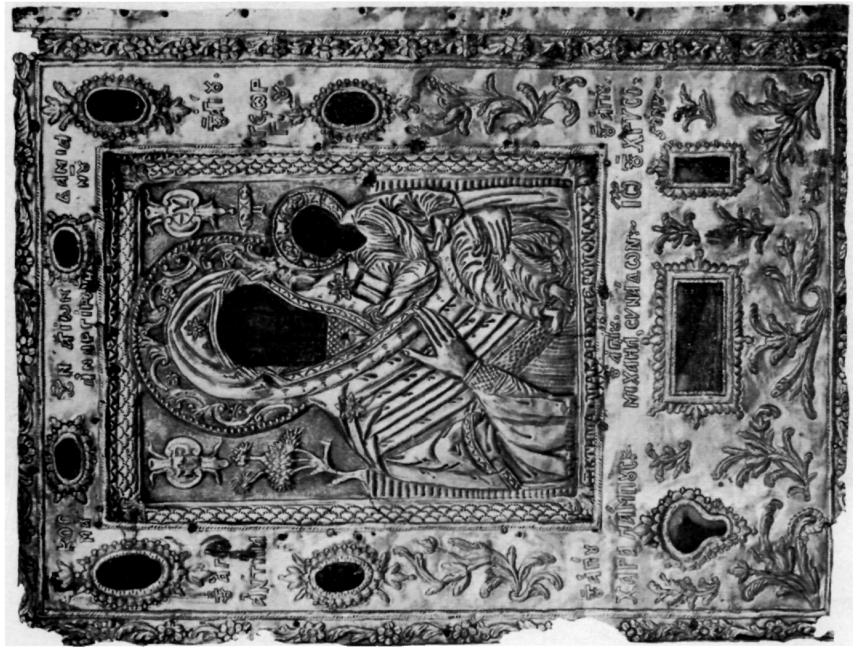
EPIPHANIUS (Oct. 5)

He belonged to the three hundred Christians who settled in Cyprus coming from Germany, and who suffered martyrdom in Cyprus.

Parts are in the Mon. Kykko, Troodos (C).



Stephen of Sinai, Church of St. Tryphon, Monastery of St. Catherine, Sinai.

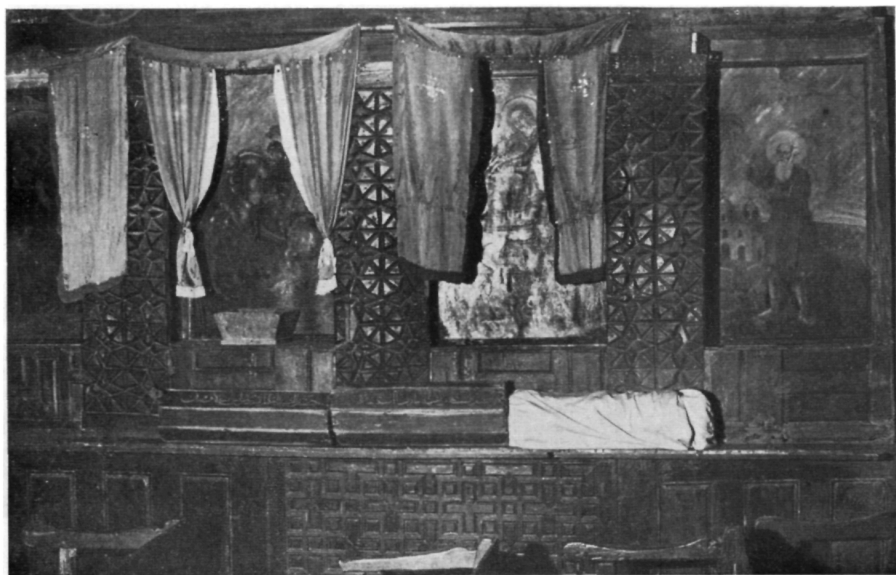


Lipsanotoheke, Ben'ki Museum, Athens, with relics of sixteen different saints.

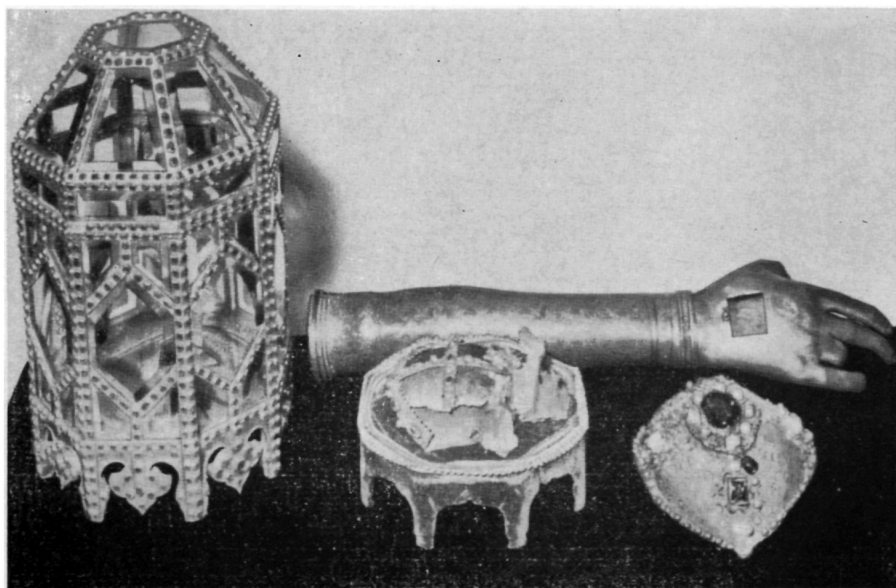
The right hands of SS. Theodori and the left hand of St. Euphrosyne, Monastery of Mega Spylaion, Kalavrita, Greece.



The skulls of SS. Simeon, Theodorus and Euphrosyne and the right hand of St. Euphrosyne, Monastery of Mega Spylaion, Kalavrita.



Bolsters with relics, Coptic Church of the Holy Virgin, Hârat ar-Rûm, C'airo.



Right arm, hand and occipital bone of St. John the Baptist, Treasury, Topkapi Sarayi, Istanbul.

EPIPHANIUS OF CONSTANTINOPLE (Aug. 25)

He succeeded John II as patriarch of Constantinople and held his office from 520-535. His patriarchate coincided with the reign of Justin I and the reconciliation of the patriarchate with the Roman See. The *Henoticon*, without being formally revoked, was allowed to disappear, and everywhere, except in Egypt, the decisions of the Council of Chalcedon were received.

His skull reposes in the Mon. Koimisis, Mantzare, Euboia (GI); and other parts are in the Mon. Panagia of Makhaeras (C); the Church Zoodochou Pigis, Ampelokipe, Salonica (GM).

EPIPHANIUS OF SALAMIS (May 12)

He was born in Palestine in 315 of a Jewish family. He founded a monastery at Eleutheropoli which he directed for 30 years. In 367 he was consecrated bishop of Salamis in Cyprus. He was a strong defender of orthodoxy and opposed the teachings of Origen. He went to Constantinople to support Theophilus of Alexandria in his campaign against St. John Chrysostomus. On his return to Cyprus he died in 403.

Until the XVIth century, the relics reposed in the Orthodox Cathedral of Famagusta. The skull is in the Mon. Kykko, Troodos (C), and other parts are in the Mon. Iviron (GA).

EUDOKIA AUGUSTA (Aug. 13)

She was born in Athens in 401 as the daughter of Leontius the sophist. Pulcheria, sister of Theodosius, selected her for his wife. She was baptized and changed her name from Athenais to Eudokia and married Theodosius in 421. She fell out of grace, largely because of Pulcheria, and withdrew to Jerusalem, where she devoted herself to literature. She died in Jerusalem in 460.

Since there is no further identification of the saint, it is possible that some relics belong to Eudokia the Penitent of Heliopolis, Lebanon. Parts are in : The Mon. Kykko, Troodos (C); the Mon. Simon Petra (GA); the Mon. Hagia Lavra, Kalavrita (GP); the Mon. Holy Cross, Samos (GI); the Church St. Demetrius, Salamis (GI).

EUDOKIMUS OF VATOPEDI (Oct. 5)

Highly venerated in the Monastery of Vatopedi on Mount Athos, his relics were discovered there in 1841. Nothing is known of his life, though his relics are considered to be wonder-working.

The whole body is in the Mon. Great Lavra (GA). Parts are in : The Mon. Vatopedi (GA); the Skete Rossike, Thebaid (GA); the Skete Bogoroditsa (Bulg.) (GA); the Church St. Paraskeve, N. Krine, Salonica (GM); the Mon. St. Ignatios, Mytilene (GI).

EUGENIA THE VIRGIN (Dec. 24)

She lived during the latter part of the IIInd century. She was the daughter of Philip and Claudia of Alexandria. At the age of fifteen, she left her home and put on male clothes and became a monk, later the hegoumen of a monastery in Egypt. She was accused of sexual misconduct and cleared herself by declaring her sex in front of her father who was subsequently converted. She performed many miracles and went to Rome where she suffered martyrdom. She was buried in the cemetery of Apronian on the Via Latina.

Parts are in possession of Fr. Nicandros, Mon. St. Barbara (C); the Mon. Zoodochou Pigis, Andros (GI) (3); the Mon. Hagia Trias, Koropi (GM).

EULAMPIUS OF PALESTINE (March 5)

He was born in Palestine and was tortured together with Eulogius. They both suffered martyrdom in Palestine.

Parts are in the Mon. St. Theodosios Coenobiarchos, Dair Dosi (P).

EULOGIA

She was the mother of St. Theodosius the Coenobiarch and lived in the middle of the Vth century in Palestine.

Parts are in the Mon. Panteleimon (GA).

EUPHEMIA (Sept. 16)

Born in Chalcedon of wealthy parents, she lived during the persecutions of Diocletian. She confessed her faith before Priscus the Governor and subsequently was tortured and suffered martyrdom. Two of her executioners were converted through her sufferings. She died in Chalcedon in 303.

Her body with skull reposes in the Cathedral of St. George, Fener, Istanbul (T).

EUPHEMIA

In addition to Euphemia of Chalcedon, there are four saints with the name of Euphemia which makes it impossible to determine to whom these relics belong. Parts are in the Mon. Kykko, Troodos (C).

EUPHROSYNE (Sept. 25)

Born in 410 in Alexandria, she left her parental home at the age of seventeen and entered the monastic life where she spent the rest of her life. She was distinguished by her implicit obedience. At length she fell ill with a fever and died.

Parts are in the Mon. Kykko, Troodos (C).

EUPLUS THE DEACON (Aug. 11)

Born in the IIIrd century in Catana, Sicily, he witnessed before the Roman authorities. He was given the opportunity to renounce his faith; upon his refusal, he suffered martyrdom. In his prison cell, a spring shot forth; when this was discovered, he suffered even more. He died during the reign of Diocletian.

Parts are in the Mon. Docheiariou (GA)

EUPRAXIA (July 25)

At the age of seven, her widowed mother took her to the convent at Tabennisi in Egypt where she spent her youth. After her mother's death she broke off her engagement and distributed her property among the poor and cut herself off from the world. She lived a life of extreme penance going without food for a week on end. Often accused of hypocrisy, she was able to win over her enemies by her patience and gentleness.

Her left hand is in the Mon. Iviron (GA). Other parts are in : The Mon. St. George, Malessina, Lokris (GM); the Mon. SS. Constantine & Helena, Kalamata (GP); the Mon. St. Ignatios, Mytilene (GI).

EUSTATHIUS (Sept. 20)

Eustathius was a general in the Roman army. While hunting he was converted to Christianity by a vision of a stag having a luminous crucifix between its antlers. His wife Theopiste and his sons Agapius and Theopistus also became Christians. He lost all his property and was released from military service. Later he was reinstated, but when forced to offer sacrifices he refused; he and his family were tortured. During the reign of Hadrian, he suffered martyrdom in Rome in 126.

There are six additional martyrs with the name of Eustathius, and some of the relics listed below may be attributed to them.

The skull is claimed by the Mon. Xeropotamou (GA); the Mon. Great Lavra (GA); and the Church Panagia Acheiropoietos, Salonica (GM). The right hand by the Mon. Koimisis, Hydra (GI). Other parts are in : The Church of the Anastasis, Jerusalem (P) (2); the Mon. Iviron (GA); the Mon. Pantocrator (GA); the Mon. Great Lavra (GA); the Mon. Koutloumoussiou (GA); the Mon. Dionysiou (GA); the Skete St. Panteleimon (Greek) (GA); the Skete Rossike, Thebaid (GA); the Mon. St. Bessarion, Pyli, Thessaly (GM); the Mon. Koimisis of Rendina, Karditsa, Thessaly (GM); the Church St. Athanasius, Gravia, Phokis (GM); the Mon. St. Theodosios the New Martyr, Panarete, Nauplion (GP); the Mon. Koimisis, Mega Spylaion Kalavrita (GP); the Mon. Evangelistria, Tinos (GI); the Mon. St. Ignatios,

Mytilene (GI); the Mon. John the Theologian, Patmos (GI), the Church Koimisis, Hydra (GI).

EUSTRATIUS THE THAUMATURGOS (Jan. 9)

He was born in Vitziani in 808. At the age of twenty, he joined the Monastery of Olympos, where finally he became the hegoumen. At the time of the iconoclastic controversy, he left the monastery and only returned after the victory of the iconodules. His life is marked by his strict and austere ascetic practices and by the many miracles which he performed.

His hand is in the Mon. Koutloumoussiou (GA). Other parts are in: The Mon. Chilandari (Serb.) (GA); the Mon. Panteleimon (GA); the Mon. Chozoviotissa, Amorgos (GI); the Mon. St. John the Theologian, Patmos (GI).

EUTHYMIUS THE CONFESSOR (Dec. 26)

He was the son of a wealthy family and was well educated. He was consecrated bishop of Sardis and participated in the iconoclastic controversy. Because of his opposition to the iconoclasts, he was exiled three times. He died from the wounds which were inflicted upon him while in prison. He suffered martyrdom during the reign of Theophilus (829-842).

His skull reposes in the Church St. Euthymios, Eugenia, Piraeus (GM). Parts are in the Mon. St. George, Malessina, Lokris (GM).

EUTHYMIUS OF CONSTANTINOPLE (March 22)

He was born in the XVIIIth century at Demetsana, Peloponnesos and went for his education to Constantinople. He went to Bucharest where he lived a life of sin. He repented and joined the monastic life on Mount Athos. He went to Constantinople where he was imprisoned and suffered torture for insulting Islam. He suffered martyrdom in Constantinople in 1814.

Parts are in the Mon. Dionysiou (GA).

EUTHYMIUS OF DOCHEIARIOU (Nov. 3)

Euthymius and Neophytus lived in the Xth century. Euthymius was the bursar of the Lavra and a friend of St. Athanasius. He and Neophytus built a church of St. Nicholas on the site of the present Monastery of Docheiaron. He is considered as the founder of the monastery.

His skull reposes in the Mon. Docheiariou (GA). Other parts are in the Skete Rossike, Thebaid (GA).

EUTHYMIUS THE GREAT (Jan. 20)

He was born in Melitine in Armenia in 377 and became a priest and supervisor of the monastic settlements there. At the age of thirty, he went to Palestine where he lived the solitary life in the wilderness of Judaea. He became one of the most revered early Palestinian monks. The Arabs respected him because he healed the paralytic son of a sheikh. He was consulted by Eudokia, the widow of Theodosius II. He died in Palestine in 473.

Part of his skull is in the Great Skete St. Anne (GA), and his left hand is in the Mon. Ivron (GA). Five fingers are in the Church Genesion, Korphiatissa, Milos (GI). Other parts are in : The Mon. Stavronikita (GA); the Mon. Dionysiou (GA); the Mon. Xenophontos (GA); the Skete Rossike, Thebaid (GA); the Skete St. Andreas (GA); the Skete Bogoroditsa (Bulg.) (GA); the Church Evangelismos, Peristeri, Athens; the Mon. St. Nicholas of Kaltezon, Mantinia, Arkadia (GP); the Mon. Taxiarchon, Aigialia (GP); the Mon. SS. Constantine & Helena, Kalamata (GP); the Mon. Chrysopodaritissa, Koimisis, Patras (GP); the Mon. Koimisis of Makellarias, Kalavrita (GP); the Mon. Koimisis, Prastos, Kynouria (GP); the Mon. St. John the Theologian, Patmos (GI); the Mon. Zoodochou Pigis, Patmos (GI); the Mon. Taxiarchon, Seriphos (GI); the Church Metamorphosis, Volissos, Chios (GI); the Mon. St. George of Epanosephe, Monophatsiou, Heraklion (GC).

EUTHYMIUS OF IVIRON (May 13)

He was a Georgian and together with his father, John Varasvatze, he founded the Monastery of Ivron, Mount Athos. For a while he lived at the Great Lavra, then moved further north to establish the monastery. He translated the Holy Scriptures into the Georgian language and wrote other books. He died in Constantinople in 1082.

Parts are in the Mon. Ivron (GA).

EUTHYCHIANUS (Aug. 17)

He was born in Nicomedia. He preached the Christian Faith in the theatre of Nicomedia converting many people. Finally he was arrested by the governor and severely tortured before he was thrown into the fire. He suffered martyrdom during the pre-Nicene persecutions.

His skull reposes in the Mon. Hodigitria, Kainourgion, Heraklion (GC).

EUTYCHUS OF CONSTANTINOPLE (Apr. 6)

Born in Phrygia, he went to Constantinople where he collaborated with the Emperor Justinian in the controversy of the "Three Chapters" which were denounced by the Council of Constantinople in 535. Difficulties with the imperial house led to his resignation as patriarch. On the death of John III, Eutychius was restored to the patriarchate and

held it for five years, 577-582, until his death. He had spent the twelve previous years in exile at his old monastery of Amasia in Pontus. On his restoration he wrote in support of the two natures in Christ.

His skull is claimed by the Mon. Chilandari (Serb.) (GA) and the Mon. Hodigitria, Kainourgion, Heraklion (GC). Other parts are in the Mon. Kykko, Troodos (C) and the Mon. Zographou (GA).

FLORUS (Aug. 18)

He was the twinbrother of Laurus and a stonemason by trade. He was employed in building a pagan temple in Illyricum; but having been converted to Christianity, he destroyed the pagan images and built on the site of the temple a church. The Emperor Licinius ordered him to be executed.

Parts are in the Mon. Panagia Tourliane, Mykonos (GI).

FORTY MARTYRS OF SEBASTEA (March 9)

These forty soldiers refused to denounce their faith during the reign of Licinius in 320. They were ordered to be shipped naked on to a frozen lake and kept there. By the next day, most of them were dead. Those who were not then killed, were later beheaded.

A skull is in the Church St. Nicholas, Alexandropolis (GM), and some blood is preserved in the Mon. Kyria ton Angelon, Akroteri, Melecha, Chania (GC). Other parts are in: The Mon. Chrysorroiatissa, Koimisis, Paphos (C); the Mon. Iviron (GA); the Mon. Xeropotamou (GA); the Mon. Docheiariou (GA); the Mon. St. Paul (GA); the Mon. Dionysiou (GA); the Mon. Hagia Lavra, Kalavrita (GP); the Mon. St. John the Theologian, Patmos (GI). Some relics of these saints are also in the Monastery of the Syrians, Wâdî'n-Natrûn, Egypt.

FOUR MARTYRS OF CRETE (Oct. 28)

The four martyrs of Crete Angelais, Manuel, George and Nicholas were tortured by the Turks and suffered martyrdom in Rethymnon in 1824.

Part of a spine and a leg is in the Mon. St. Arsenios, Pangalochorion, Rethymnon (GC). Other parts are in: The Church St. Nicholas, Pevkakia, Athens; the Benaki Museum, Athens; the Mon. Genesion of Vryses, Siphnos (GI); the Mon. St. John the Theologian, Anopolis, Heraklion (GC); the Mon. Prophet Elias, Roustika, Rethymnon.

GABRIEL

He was a monk of the Monastery of the Archangels at Nea Epidaurus. He is a local saint.

His skull reposes in the Mon. Pammegeston Taxiarchon, Nea Epidaurous, Nauplion (GP).

GABRIEL OF CONSTANTINOPLE (Dec. 3)

He served as bishop of Ganos and for one year as patriarch of Constantinople (1675). Later he became a monk in the Monastery of Prusa. He preached, and in the course of his ministry he baptized a Jew. His enemies reported this to the Turks. He was imprisoned and compelled to embrace Islam. Upon his refusal, he was hanged in Prusa in 1659.

Parts are in the Mon. Koimisis, Prastos, Kynouria (GP).

GABRIEL OF EGYPT (Oct. 18)

Gabriel was of Albanian origin and suffered martyrdom in Cairo in 1522 together with Kermidoli. The relics were sold by the executors to Patriarch Joachim (1478-1576) who took them to the Church of St. Nicholas, Cairo.

Parts are in the Mon. St. George, Old Cairo (E).

GABRIEL OF IVIRON (May 13)

Gabriel the Georgian who lived between the Mount Athos monasteries of Xeropotamou and Russiko in a cave, heard God's voice informing him to gather the icon of the Portaitissa which moved on the sea. This occurred in the Xth century near the Monastery of Iviron.

Parts are in the Skete Rossike, Thebaid (GA).

GALAKTION (Nov. 5)

Born in Emesa, Galaktion was the son of Leukippe and Kleitophon. At the age of 24 he was forced to marry a pagan woman, Epistime, whom he baptized. Both agreed to retain their virginity and after distributing their property both entered the monastic life. They were imprisoned by the Governor Secundus, and after many horrible tortures they were beheaded.

Parts are in the Mon. St. John the Theologian, Patmos (GI).

GENNADIUS II (Nov. 17)

He became patriarch of Constantinople in 1453. The emir invested him with the crozier and confirmed him in the privileges of his see, and assigned to him the Church of the Holy Apostles for his residence. Later he received in exchange the Church of the Virgin Pammakaristos where the patriarchate had its center from 1456 to 1586. Because of factions in the community, Gennadius had to resign and went to Mount Athos.

Parts are in the Mon. Dionysiou (GA).

GEORGE

Together with Theodore, Lambrus, John and Michael, George was arrested. After the restoration of peace he adopted again the ascetic life and settled in Samothrake. He was denounced to the authorities and arrested. He suffered martyrdom by being hanged.

The skull reposes in the Church St. Michael New Martyr, Samothrake (GI)

GEORGE OF CHOZIBA (Jan. 8)

Born in Cyprus in the latter part of the VIth century, George intended to join the Monastery of Calamon in the Plain of Jericho, where Heraclios, his brother, lived. Since he was still without beard, *i.e.* too young for the strenuous desert life, he was rejected by the hegoumen and sent to the Wâdî Qilt. During the Persian invasion of 614 many of the monks fled from the Monastery in the Wâdî Qilt. George was captured by the Persians yet he was left unharmed. He died in the monastery in 620.

The skull is in the Mon. SS. John and George of Choziba, Wâdî Qilt (P).

GEORGE OF CYPRUS (April 23)

George left Cyprus for Ptolemais (Acre), where he was compelled to embrace Islam. Upon his refusal and his confession of faith, he was stoned and decapitated on April 23, 1752. On April 13, 1967 his relics were translated from Acre to Nicosia where they repose in the Cathedral of St. John in Nicosia.

The knee and a foot are in the Mon. St. George, Limassol (C). A finger is in possession of Fr. Nicandros, Mon. St. Barbara (C). Other parts are in the Mon. St. Mamas, Larnaca (C).

GEORGE OF IOANNINA (Jan. 17)

Born in Grevena in 1810 as the son of poor parents, he lived during the turbulent years in the history of Epiros. Being in the service of the Turks, they tried to force him to embrace Islam. They prohibited him to marry a Christian girl. Repeatedly he declared his faith in Christ. In 1838 he suffered martyrdom in Ioannina.

Part of the leg is in the Church St. John the Baptist, Kataraktis, Chios (GI). Other parts are in : The Church St. Athanasios, Ioannina (GM); the Mon. Analepsis, Geraki, Amalias (GP); the Church St. Nicholas, Exohi, Achaia (GP); the Church Koimisis, Volissos, Chios (GI); the Church St. Lazarus, Kophinas, Chios (GI).

GEORGE OF LYDDA (April 23)

Born in Cappadocia, he became a soldier in the Roman army. In Silene in Libya he rescued a maiden from a dragon, which led to the baptism of thousands of pagans, including Alexandra, the wife of Diocletian. Eventually he fell victim to Diocletian's

persecution; he was tortured and finally beheaded at Nicomedia. According to other traditions, he suffered martyrdom in Lydda.

Parts of his skull are claimed by the Mon. Bl. Meletios, Oinoë, Attika (GM) and the Mon. St. George of Discouri (GC). His shoulder blade is in the Mon. St. George, Limassol (C). His right hand is in the Mon. St. George, Aithipsos, Euboia (GI); part of the left hand in the Mon. Koimisis, Kleiston, Phili, Attika (GM). A thumb is in the Mon. St. George of Discouri (GC) while other fingers are in : The Mon. St. George, Malessina, Lokris (GM); the Mon. Forty Martyrs of Sebaste, Sparte (GP); the Mon. St. George of Kremnon. Volimai, Zakynthos (GI). Some blood of the martyr is kept in the Mon. Dionysiou (GA) and the Mon. Zographou (GA).

Other parts are in :

Palestine : Church of the Anastasis, Jerusalem (2).

Egypt : The Mon. St. George, Old Cairo.

Cyprus : In possession of Fr. Nicandros, Mon. St. Barbara; the Archbishopric of Nicosia; the Mon. Chrysorroiatissa, Koimisis, Paphos; the Mon. Kykko, Troodos; the Mon. Panagia of Makhaeras; the Mon. St. Andrew, St. Andrew.

Mount Athos : The Mon. Iviron; the Mon. Xeropotamou; the Mon. Esphigmenou (2); the Mon. Panteleimon; the Mon. Xenophontos; the Mon. Zographou; the Mon. Karakallou; the New Skete; the Skete St. Andreas.

Greece, Mainland : The Mon. St. Stephen, Meteora; the Mon. Panagia Proussiotissa, Karpenesi, Eurytania; the Mon. St. Agathon, Ipati, Lamia; the Mon. St. Bessarion, Pyli, Thessaly; the Mon. Eisodia, Molista, Konitsa; the Mon. Jerusalem, Davleia, Levidia; the Mon. Prophet Elias Parnassis (2), the Church St. Eleutherios, Amaroussion, Attika; the Church Anargyri, Karavomylos, Phthiotis; the Mon. Panagia Gabriotissa, Mt. Parnassos, Dadi; the Church Prophet Elias, Salonica; the Church St. Athanasius, Gravia, Phokis; the Church St. George, Eleusis; the Church St. Paraskeve, Megara; the Church Hagia Trias, Nea Kephissia; the Church Evangelismos, Kalyvia.

Athens : The Church St. Antony, Patesia; the Church Metamorphosis, Plaka; the Church St. Nicholas, Pevkakia; the Church Hagia Sophia, Psychiko; the Benaki Museum.

Peloponnesos : the Mon. Hagia Lavra, Kalavrita; the Mon. Hagia Trias, Akrata, Aigialia; the Mon. St. Nicholas of Kaltezon, Mantinia, Arkadia; the Mon. Taxiarchon, Aigialia; the Mon. SS. Constantine & Helena, Kalamata; the Mon. Koimisis of Poretsos, Ileias; the Mon. Chrysopodaritissa, Koimisis, Patras; the Mon. Koimisis, Mega Spylaion, Kalavrita; the Mon. Eisodia, Oblou; the Mon. Koimisis, of Makellarias, Kalavrita; the Mon. Koimisis, Prastos, Kynouria; the Church St. Charalampos, Akrata, Achaia;

the Church St. Tryphon, Diakopton, Achaia; the Church Koimisis, Kalavrita; the Church St. Nicholas, Exohi, Achaia.

Greek Islands : The Mon. Panagia Zoodochou Pigis, Poros; the Mon. Kechrovounion, Tinos; the Mon. Panagia Chozoviotissa, Amorgos; the Mon. St. Nicholas, Apoikia, Andros; the Mon. Genesion of Vryses, Siphnos; the Mon. Zoodochou Pigis, Andros; the Mon. Hagia Zoni, Blamare, Samos; the Mon. Hagia Trias, Samos; the Mon. Zoodochou Pigis, Samos; the Mon. Holy Cross, Samos; the Mon. Bronta, Samos; the Mon. St. John the Theologian, Patmos; the Mon. Panagia Tourliane, Mykonos; the Mon. Taxiarchon, Seriphos; the Church Genesion, Korphiatisa, Milos; the Mon. Bl. David Gerontos, Euboea; the Mon. St. George, Aithipsos, Euboea; the Church St. Demetrius, Salamis; the Church St. Demetrius, Hydra.

Crete : The Mon. St. George of Epanosephe, Monophatsiou, Heraklion; the Mon. Hagia Trias, Tsangarolon, Akroteri; the Mon. St. John the Theologian, Anopolis, Heraklion; the Mon. St. Antony, Apezanon, Arkadia; the Church St. Menas, Heraklion.

There are also relics of this saint in the following Coptic churches in Egypt : Church of St. Barbara, Old Cairo; Church of the Holy Virgin, Qasriat ar-Rihân, Old Cairo; Church of the Holy Virgin al-Mu'allaqah, Old Cairo; Church of the Holy Virgin, Hârat Zuwailah, Cairo; Church of the Holy Virgin, Hârat ar-Rûm, Cairo; Church of St. George, Old Cairo; Dair Mari Girgis li' r-Râhbât, Old Cairo; Church of St. Theodore, Dair Tadrus, Old Cairo; Church of the Holy Virgin ad-Damshîriah, Old Cairo; Church of St. George, Dair Mârî Mînâ, Fûm al-Khalig, Cairo; Church of St. George, Hârat ar-Rûm, Cairo; Convent of St. Theodore, Hârat ar-Rûm; Church of St. George at Mît Damsîs, Mît Ghamr; Church of St. George, Biba, Beni Suef; Church of St. George, Jerusalem, Palestine. There are also relics of this saint in the following Syrian churches in Iraq : Tahira of the Syrian Catholics, Mosul; Church of St. George, Alqosh.

GEORGE OF MYTILENE (April 7)

As bishop of Mytilene, he lived during the iconoclastic controversy of the VIIIth century. He was a strong defender of the iconodules and gained fame on account of his ability to prophecy.

Parts are in the Mon. St. George of Epanosephe, Monophatsiou, Heraklion (GC).

GEORGE OF NEAPOLIS (Nov. 3)

Born in Neapolis in Asia Minor, he served as a priest. Following the Orlov Revolution in the latter part of the XVIIIth century he was imprisoned by the Turks and beheaded.

He was buried in Malakope. After some time, the villagers unearthed the body and discovered that it was not decomposed. At the time of the population exchange in 1924 the relics of George were translated to Neapolis of Perissos, Nea Iona.

The whole body reposes in the Church St. Eustathios, Neapolis, Nea Ionia, Athens.

GEORGE THE NEW MARTYR

There are eleven New Martyrs called George which makes it impossible to determine to whom these relics belong.

The skull is in the Mon. Docheiariou (GA). Other parts are in: the Mon. Esphigmenou (GA); the Mon. Panteleimon (GA); the Skete Bogoroditsa (Bulg.) (GA); the Church St. Paraskeve, Nea Smyrna, Athens; the Mon. SS. Constantine & Helena, Kalamata (GP); the Mon. St. Ignatios, Mytilene (GI); the Mon. Hagia Zoni, Blamare, Samos (GI); the Mon. Hagia Trias, Samos (GI); the Mon. St. George of Epanosephe, Monophatsiou, Heraklion (GC).

GEORGE OF RETHYMNON (Oct. 28)

He is one of the four martyrs of Crete who was tortured by the Turks and suffered martyrdom in Rethymnon in 1824.

His skull is in the Church Four Martyrs, Rethymnon (GC). Other parts are in the Mon. SS. Constantine & Helena, Arkadi, Rethymnon (GC).

GERASIMUS OF JORDAN (March 4)

He was born in Lycia. He left his home in Asia Minor and went to Egypt and Palestine where he settled in the Jordan Valley. He became a disciple of Euthymius the Great and established a monastery near Jericho, which attracted many disciples. Once he pulled out a thorn from a lion's paw and then trained the grateful animal. He died in the Jordan Valley in 475.

Parts are in: The Mon. Hagia Lavra, Kalavrita (GP); the Mon. Hagia Trias, Akrata, Aigialia (GP); the Mon. St. John the Theologian, Patmos (GI); the Mon. Hagia, Tsangarolon, Akroteri (GC).

GERASIMUS OF KARPENESI (July 3)

He was born in Megachorion of Karpenesi in 1787. As a youth he went to Constantinople where he embraced Islam. He repented and returned to his country. He joined the monastic life on Mount Athos at Koutloumoussiou. In order to redeem his sin of ever having embraced Islam he returned to Constantinople where he suffered martyrdom in 1812.

His skull and his arm repose in the Church of Megachorion of Karpenesi, Eurytania (GM). Other parts are in : The Mon. Proussiotissa, Karpenesi, Eurytania (GM); the Church St. Constantine, Kolonos, Athens; the Mon. Bl. David Gerontos, Euboia (GI).

GERASIMUS OF KEPHALONIA (Oct. 20)

He was born in Trikkala, Peloponnesos, of pious parents in 1509. He went to Jerusalem where he was ordained priest. Finally he went to the island of Kephalaria where he stayed until the end of his life in an old church, which he rebuilt. He became the patron saint of Kephalaria. He died in 1579.

The body is in the Mon. St. Gerasimos, Valsamata, Kephalaria (GI).

GERASIMUS OF LEONDARION (Sept. 15)

Born in Leondarion, Taygetos, in the latter part of the XVIIth century, Gerasimus joined the monastic life, went on a pilgrimage to Jerusalem, and upon his return founded the Monastery of the Holy Trinity of Sourvia near Makrynitsa, Volos in 1740. He travelled and preached throughout the villages of Mt. Pelion. His relics repose in the monastery which he founded.

His body reposes in the Mon. St. Gerasimos the New Martyr, Makrynitsa, Volos (GM). His right hand is in the Mon. Metamorphosis Phlamourion, Volos (GM). A finger is in the Mon. Analepsis, Geraki, Amalias (GP). Parts are in : The Church St. Charalampos, Akrata, Achaia (GP); the Church St. Nicholas, Exohi, Achaia (GP).

GERMANUS I (May 12)

He served as patriarch of Constantinople from 715-730. He was ordained to the priesthood during the reign of Constantine IV; later he was consecrated bishop of Cyzicus, Hellespontus. He was engaged in the monotheletic controversy, and later in the iconoclastic controversy. He was exiled by Leo III the Isaurian because of his opposition to the iconoclastic views of the emperor. He died in Constantinople.

In the Middle Ages his arm was used during the ceremony of the enthronement of the patriarchs of Constantinople. Parts are in : The Hesychastirion, Analepsis, Kozane, Macedonia (GM); the Mon. Hagia Lavra, Kalavrita (GP).

GERVASIUS (Oct. 14)

He lived during the reign of Nero and was imprisoned for his faith. He suffered torture in Milan and was finally beheaded in Rome in 57.

Parts are in the Mon. Pantocrator, Angelokastron, Mesologgion (GM).

GIDEON OF KARAKALLOU (Dec. 30)

As a young man, he embraced Islam in Velestino. Repentance drew him to Mount Athos where he lived in the Monastery of Karakallou. He left the monastery to inform the Turks that he denied Islam. He was mocked as a madman and sent back. But he left Mount Athos a second time, and in 1818 he was cut to pieces at the order of the pasha of Thessaly.

His skull reposes in the Cathedral of Phaneromeni, Tirnovo, Bulgaria. Other parts are in the Mon. Karakallou (GA) and in the Skete Rossike, Thebaid (GA).

GORDIUS (Jan. 3)

Born in Caesarea in Cappadocia, he served as centurion during the reign of Licinius. Because he could not tolerate the worship of pagan deities, he withdrew to the mountains where he acquired his faith in Christ. He returned to Caesarea where he preached and subsequently suffered martyrdom.

Parts are in the Mon. Panteleimon (GA).

GREGORY V (April 10)

Born in Dimititsana, Peloponnesos in 1745 of a poor family, he was educated in Athens, Smyrna and in Patmos. When he became a monk, he adopted the name Gregory. In 1797 he was consecrated patriarch of Constantinople but twice he was sent into exile to Mount Athos, because the Turks suspected him of aiding the Greek revolution. In 1818 he was called back to Constantinople, but after the Greek revolution in 1821, he was hanged over the gateway of the patriarchate. His body was thrown into the Bosphorus, but found six days later by a Greek captain. In 1871 his relics were translated to Athens.

Parts are in the Cathedral Evangelismos, Metropolis, Athens.

GREGORY OF ASSOS (March 4)

He lived in the XIIIth century and served as bishop of Assos in Mytilene. He died in peace.

Parts are in the Church St. Gregory, Skopelos, Geras, Mytilene (GI).

GREGORY THE ILLUMINATOR (Sept. 30)

Born in 257 in Armenia, he is called the "Illuminator" because he brought the Christian Faith to Armenia. He was the son of a Parthian who murdered Khosrov I of Armenia. Gregory was brought up in Caesarea in Cappadocia where he was baptized. Upon his return to Armenia, he converted King Tiridates III. He was ordained bishop of Caesarea but remained for the rest of his life in Armenia organizing the church. Shortly before his death he retired to a monastery where he died in 322.

Parts of his skull are in the Mon. Great Lavra (GA) and in the Mon.

Taxiarchon, Seriphos (GI). Other parts are in : The Armenian Patriarchate, St. James, Jerusalem (P); the Mon. Xeropotamou (GA); the Mon. Panteleimon (GA); the Skete St. Andreas (GA); the Mon. Metamorphosis, Phlamourion, Volos (GM). One hand is in the Armenian Catholicate in Etshmiadzin, Soviet Armenia, another hand is in the Armenian Catholicate in Antilias, Beirut, Lebanon.

GREGORY OF MONEMVASIA

He was born in Athens in 1680 and received a very good education. He was one of the most learned men of his day when he was consecrated archbishop of Monemvasia, Peloponnesos.

Parts are in the Mon. Zoodochou Pigis, Samos (GI).

GREGORY OF NAZIANZUS, CAPPADOCIA (Jan. 1)

Born at Arianzus in 329, he died near there in 389. One of the four Greek doctors, he participated in the final defeat of the Arian heresy. He joined Basil the Great in Annesi, Pontus, later lived as a monk at Seleucia. In 379 he accepted the charge of the Christian community in Constantinople. Five of his discourses on the Trinity earned him the title "the Theologian". In 380 he was acclaimed bishop of Constantinople, but resigned within a few weeks.

His skull is claimed by : The Mon. Vatopedi (GA); the Mon. Gregoriou (GA); the Mon. Meteora, Meteora (GM). His left hand is in the Mon. Koutloumousiou (GA). His right foot is in the Mon. Chilandari (Serb.) (GA), and his left foot is in the Mon. St. Paul (GA). Other parts are in :

Palestine : The Church of the Anastasis, Jerusalem.

Mount Athos : The Mon. Xeropotamou; the Mon. Stavronikita; the Mon. St. Paul; the Mon. Dionysiou; the Mon. Gregoriou; the Mon. Panteleimon; the Skete Rossike, Thebaid; the Skete St. Andreas; the Skete Bogoroditsa (Bulg.).

Greece, Mainland : The Mon. St. Stephen, Meteora; the Mon. Panagia Proussiotissa, Karpenesi, Eurytania; the Mon. St. Agathon, Ipati, Lamia; the Mon. St. Bessarion, Pyli, Thessaly; the Mon. Staghiaadon, Trikkala; the Church Evangelismos, Peristeri, Athens.

Peloponnesos : The Mon. Koimisis, Prastos, Kynouria.

Greek Islands : The Mon. St. Ignatios, Mytilene; the Mon. Panagia Chozoviotissa, Amorgos; the Mon. Prophet Elias, Samos; the Mon. Bronta, Samos; the Mon. St. John the Theologian, Patmos.

GREGORY OF NEOCAESAREA (Nov. 17)

He was born in 213 in Neocaesarea of pagan parents of rank and received a good education in letters and law. In 233 he went with his brother Athenodorus to Caesarea in Palestine

where he came under the influence of Origen and was baptized. He studied with Origen and then returned to Pontus where he was consecrated bishop of Neocaesarea. In spite of the Decian persecutions, he is said to have converted practically the whole population of the city. He was active in his opposition to the heresies of Paul of Samosata. Because of his miracles, he is known as the "wonderworker". He died in 270.

His right hand is in the Church of the Anastasis, Jerusalem (P). His left hand is in the Mon. Meteora, Meteora (GM). Other parts are in : The Church of the Anastasis, Jerusalem (P) (2); the Mon. Panteleimon (GA); the Mon. St. Stephen, Meteora (GM); the Church St. Anastasia, Perissos, Nea Ionia, Athens; the Church St. George, Eleutheropolis, Nea Ionia, Athens; the Mon. Hagia Lavra, Kalavrita (GP); the Mon. SS. Constantine & Helena, Kalamata (GP); the Mon. Koimisis, Prastos, Kynouria (GP); the Mon. Kechrovounion, Tinos (GI); the Mon. St. John the Theologian, Patmos (GI).

GREGORY OF NYSSA (Jan. 10)

Born at Caesarea in Cappadocia in 335, he was the younger brother of St. Basil the Great. As a young man he was a teacher married to Theosebia. About 371 Gregory was consecrated bishop by his brother. As a strong opponent of Arianism, he was hailed as a pillar of orthodoxy by the Oecumenical Council of Constantinople in 381. Many of his writings are extant, in which he surpasses the other Cappadocian fathers in depth and richness. He died in 395.

Parts are in : The Mon. Esphigmenou (GA); the Mon. Panteleimon (GA); the Mon. St. Stephen, Meteora (GM); the Church St. Athanasius, Archanion, Phthiotis (GM); the Church St. Eustathios, Neapolis, Nea Ionia, Athens; the Mon. St. Ignatios, Mytilene (GI); the Mon. St. Nicholas, Apoikia, Andros (GI); the Mon. Prophet Elias, Samos (GI); the Mon. Bronta, Samos (GI); the Mon. St. John the Theologian, Patmos (GI); the Mon. Panagia Tourliane, Mykonos (GI).

GREGORY PALAMAS (Nov. 14)

He was born in Constantinople in 1296 and was the foremost exponent of the hesychast movement. He was a monk on Mount Athos and in 1333 his teaching involved him in a controversy with an able Greek monk from southern Italy, Barlaam. Hesychasm was condemned and Gregory was excommunicated. With the accession of John Cantacuzenus to the throne in 1347, Gregory's cause triumphed and was declared orthodox by the Church of Constantinople in 1351. He died in Salonica in 1368.

Parts of his spine are in the Mon. Koimisis, Panorama, Salonica (GM). Other parts are in : The Mon. St. Sabas, Wâdi an-Nâr (P); the Mon. Esphigmenou (GA); the Mon. Panteleimon (GA); the Mon. Xenophontos (GA); the Skete Rossike, Thebaid (GA); the Mon. Koimisis, Panorama, Salonica (GM); the Church St. Gregorios Palamas, Salonica (GM).

HELEN THE EMPRESS (May 21)

She was born in Drepanum (Helenopolis), Asia Minor, in 255. She was married to the Emperor Constantius Chlorus in 274; but in 292 Constantius repudiated her for political reasons. When her son Constantine issued the edict of toleration, Helen devoted all her influence to the promotion of the Christian Faith. In old age she went to the Holy Land where she expended large sums of money in relief for the poor. In Jerusalem she discovered the True Cross on which the Saviour suffered. She died in Nicomedia in 330.

Parts are in : The Mon. Kykko, Troodos (C); the Mon. Panteleimon (GA); the Mon. Xenophontos (GA); the Church SS. Constantine & Helena, Hagios Constantinos, Phthiotis (GM); the Mon. Hagia Lavra, Kalavrita (GP) (2); the Mon. St. John the Theologian of Ipselou, Mytilene (GI); the Mon. Panagia Tourliane, Mykonos (GI); the Church St. Lazarus, Kophinas, Chios (GI); the Mon. Koimisis of Panagia Phaneromeni (GC).

HELEN OF SINOPE

She was a pious and righteous woman. She is a local saint venerated by the Christians of Sinope.

Parts are in the Church St. Marina, Salonica (GM).

HELIOPHOTUS (July 13)

He belonged to the three hundred Palestinians, who settled in Cyprus. He lived near the village of Achera, near Leukosia. He is commemorated together with Auxouthenius Pamphoditus and Pammegistus in the village of St. Heliophoti, where there is a church of the same name.

His skull is in the Church Panagia Chrysopantanitissa, Malouda (C). Other parts are in : The Mon. St. Barbara, Stavrovouni (near Larnaca) (C); the Mon. St. George, Limassol (C); the Mon. Kykko, Troodos (C); the Mon. Panagia of Makhaeras (C).

HERACLEIDIUS (Sept, 17)

He was consecrated as the first bishop of Tamassos by the Apostles Paul and Barnabas in 45. He later became an archbishop and suffered martyrdom. Other sources state that Mnason became his successor, and that he died a natural death. His tomb is venerated in Monastery of St. Heracleidius in Tamassos, now a convent.

His skull and parts of his right arm are in the Mon. St. Heracleidius, Politiko (C). Other parts are in : The Archbishopric of Nicosia (C); the Mon. Chrysoroiatissa, Koimisis, Paphos (C); the Mon. Kykko, Troodos (C); the Mon. Panagia of Makhaeras (C) (3).

HERMOGENES THE WONDERWORKER (Oct. 5)

It is said that he walked across the sea from Samos to Cyprus to support Larnaca and Episkopi. He is a local saint of Cyprus.

Parts are in the Mon. Kykko, Troodos (C).

HERMOGENES

There are five additional saints with the name of Hermogenes which makes it impossible to determine to whom these relics belong. Parts are in : The Mon. Panagia Proussiotissa, Karpenesi, Eurytania (GM); the Mon. Hagia Trias, Samos (GI).

HERMOLAUS (July 26)

Together with Hermippos and Hermokrates he served as a priest in Nicomedia. During the persecutions of Maximianus, he suffered martyrdom. He was the teacher of Panteleimon.

In the XIIIth century his skull reposed in the Church of Hagia Sophia in Constantinople. Parts are in : The Church of the Anastasis, Jerusalem (P); the Mon. Kykko, Troodos (C); the Mon. Panagia of Makhaeras (C); the Mon. Vatopedi (GA); the Mon. Pantocrator (GA); the Mon. Great Lavra (GA); the Mon. Docheiariou (GA); the Mon. Panteleimon (GA); the Church St. Spyridon, Piraeus (GM); the Mon. Hagia Lavra, Kalavrita (GP) (3); the Mon. Koimisis, Prastos, Kynouria (GP); the Mon. St. Ignatios, Mytilene (GI); the Mon. Zoodochou Pigis, Andros (GI); the Mon. Hagia Zoni, Blamare, Samos (GI); the Mon. Zoodochou Pigis, Samos (GI); the Mon. Taxiarchon, Seriphos (GI); the Church St. Menas, Heraklion (GC).

HIEROTHEUS OF ATHENS (Oct. 4)

Converted to Christianity by St. Paul's sermon in Athens, he was consecrated as first bishop of Athens to be succeeded by Dionysios Areopagites. He is said to have been present at the Falling Asleep of the Holy Virgin.

His skull is in the Mon. St. Hierotheos, Megara, Attika (GM). Other parts are in : The Church St. Paraskeve, Galaxidi, Phokis (GM); the Church St. Demetrius, Kouvaras, Attika (GM); the Mon. Pammegeston Taxiarchon, Nea Epidaurus, Nauplion (GP); the Mon. Kechrovounion, Tinos (GI); the Church St. Demetrius, Hydra (GI).

HIEROTHEUS OF IVIRON (Sept. 13)

He was born in Calamai, Peloponnesos in 1686. He joined the monastic life and went to the Monastery of Iviron, Mount Athos. In 1723 he was sent to the island of Skopelos

where he taught for ten years. He engaged in literary activities and died in the Monastery of Iviron in 1745.

His skull is in the Mon. Iviron (GA).

HILARION OF CRETE (Sept. 20)

Born in Heraclion in the XVIIIth century, he went to Constantinople to study medicine. Unable to do this, he worked for a merchant who accused him of dishonesty. In order to save his life, he embraced Islam. Very soon he came unto himself and returned to the Christian Faith. He went to Mount Athos and then to Constantinople where he was tortured and suffered martyrdom in 1804.

Part of his skull is in the Mon. Taxiarchon, Seriphos (GI). Other parts are in the Mon. Xeropotamou (GA).

HILARION OF GAZA (Oct. 21)

Born in 293 in Tabatha of Gaza, he studied in Alexandria where he accepted the Christian Faith. After living with St. Antony for a while, he distributed his property and entered the anchoritic life. He performed many miracles. Because of the many people who visited him, he left Gaza and visited Egypt, Sicily and Dalmatia. Finally he went to Cyprus where he died in Paphos in 373. His biography was written by St. Jerome.

The jaw is in the Church St. Menas, Heraklion (GC). Other parts are in : The Mon. Kykko, Troodos (C); the Mon. Panagia Proussiotissa, Karpenesi, Eurytania (GM); the Mon. St. Nicholas of Kaltezon, Mantinia, Arkadia (GP); the Mon. Kechrovounion, Tinos (GI); the Mon. Evangelismos of Kepouraion, Kephallonia (GI).

HYPATIUS OF GANGRA (March 31)

He lived during the reign of Constantine I and participated in the First Oecumenical Council in Nicaea in 325. As bishop of Gangra, he performed many miracles. He is said to have saved the life of Constantine II. His enemies captured him on his way to Gangra and stoned him to death.

Part of his skull is in the Mon. Prophet Elias, Corinthias (GP). Other parts are in : The Mon. Iviron (GA); the Mon. St. Agathon, Ipati, Lamia (GM); the Mon. Chrysopodaritissa, Koimisis, Patras (GP); the Mon. Eisodia, Oblou (GP); the Mon. Koimisis of Makellarias, Kalavrita (GP); the Church Koimisis, Kalavrita (GP); the Mon. Prophet Elias, Samos (GI); the Mon. Panagia Tourliane, Mykonos (GI).

HYPOMONE (April 5)

She suffered martyrdom during the pre-Nicene persecutions. She is not mentioned in the Synaxarium.

Her skull reposes in the Mon. Bl. Patapios, Loutraki, Corinthias (GM).

IGNATIUS OF ANTIOCH (Dec. 20)

Known as Theophoros the "God-Bearer", he is celebrated for seven letters which he wrote. Probably of Syrian origin, legend identified him with the child whom Christ set down among his disciples (Matt. XVIII : 1-6). He became the second or third bishop of Antioch. He was sentenced to death and sent to Rome to be thrown to wild beasts at the public games. He died in 107.

Parts of his skull are in : The Great Skete St. Anne (GA); the Church St. Demetrius, Diacopion, Phokis (GM); the Mon. Koimisis, Varnakova, Phokis (GM); the Church Zoodochou Pigis, Lidorikion, Phokis (GM). Other parts are in : The Mon. Kykko, Troodos (C); the Mon. Vatopedi (GA); the Mon. Xeropotamou (GA); the Mon. Pantocrator (GA); the Mon. Great Lavra (GA); the Mon. Dionysiou (GA); the Mon. Panteleimon (GA); the Mon. Xenophontos (GA); the Mon. Zographou (GA); the Mon. Karakallou (GA); the Skete Borogoditsa (Bulg.) (GA); the Mon. Evangelistria, Evangelistria, Petra, Livadia (GM); the Mon. Hagia Lavra, Kalavrita (GP); the Mon. Koimisis of Malkellarias, Kalavrita (GP); the Mon. Evangelistria, Tinos (GI); the Mon. Prophet Elias, Samos (GI); the Mon. St. John the Theologian, Patmos (GI); the Mon. Koimisis, Makrimali, Psachna, Euboia (GI).

IGNATIUS OF METHYMNA, LESBOS (Oct. 14)

He was born around 1492 in the village Pharanga, Lesbos. His father was a priest in Lesbos. He married at an early age, but after the death of his wife and children, he became a monk. During the Turkish occupation he assisted the Christians. He was consecrated archbishop of Methymna in 1531. He died in peace.

Parts are in the Mon. Xenophontos (GA) and the Skete Bogoroditsa (Bulg.) (GA).

INNOCENTS OF BETHLEHEM (Dec. 28)

These are the children from two years old and under who were killed by order of King Herod in an attempt to assassinate the Child Jesus.

Their blood is preserved in the Mon. Prophet Elias, Santorini (GI).

IRENE OF MAGYDUS (May 5)

She lived during the pre-Nicene persecutions. Born in Magydus, Pamphylia, she received her instruction in the faith by an angel. She suffered many different tortures by the Governor of Lysinia. Finally she was beheaded.

Parts are in : The Mon. Bronta, Samos (GI); the Mon. St. John the Theologian, Patmos (GI).

ISAAKIUS (Aug. 3)

He served as hegoumen of the Monastery Dalmaton. During the reign of Valens (364-378) he came to Constantinople from the East. He prophesied about the war of the Romans against the Goths. He was tortured by the Romans but saved. Finally he built a monastery where he died in 396.

Parts are in the Skete Rossike, Thebaid (GA).

ISAIAH THE PROPHET (May 9)

He was the son of Amoz and belonged to the aristocracy of Jerusalem. He may have had connections with the royal house. He lived through a succession of political crises connected with the intervention of Assyria. His prophecies extended from 738-701 B.C. Jewish tradition asserts that he suffered martyrdom under Manasseh.

His relics used to be in the Church of St. Laurentius in Istanbul. Part of the skull is in the Mon. Chilandari (Serb.) (GA).

ISIDORE OF CHIOS (May 14)

He was born in Alexandria and lived during the reign of Decius (249-251). He confessed before Julian the Governor and later was betrayed by his own father. He suffered martyrdom on the island of Chios.

On July 19, 1967 the right leg of Isidore was translated from the Cathedral of St. Mark in Venice to the Church of St. Isidore in Chios. Other parts are in the Mon. Panteleimon (GA) and the Mon. Philotheou (GA).

ISIDORE OF PELUSIUM (Feb. 4)

Isidore was akin to the patriarchs Cyril and Theophilos, a native of Alexandria. He became a monk in the Monastery of Pelusium where the Pachomian rule was followed. He left a number of letters many of which contain topical allusions. He died in 450.

Parts are in: The Mon. Philotheou (GA); the Mon. St. Agathon, Ipati, Lamia (GM).

JAMES

There are in addition to the below mentioned saints fifteen saints with the name of James which makes it impossible to determine to whom these relics belong. There are two skulls in the Mon. St. Anastasia Pharmakolytria, Vasilika, Salonica (GM). Other parts are in: The Mon. St. Hierotheos, Megara, Attika (GM) and the Church St. George, Eleusis, Attika (GM).

JAMES ADELPHOTEUS (Oct. 23)

He was the son of Joseph and the brother or cousin of Jesus Christ, and one of the main supporters of the Early Church. In 59 he was elected as first bishop of Jerusalem. Because

of his significant work, he was sentenced to death by the Pharisees and thrown down from the pinnacle of the Temple and stoned and beaten to death in 62. The Epistle of St. James is attributed to him.

Parts of his skull are in the Armenian Patriarchate, St. James, Jerusalem (P); and in the Mon. Esphigmenou (GA). Other parts are in: The Mon. Syrian Orth., St. Mark, Jerusalem (P); in possession of Fr. Nicandros, Mon. St. Barbara (C); the Mon. Kykko, Troodos (C); the Mon. Xeropotamou (GA); the Mon. Dionysiou (GA); the Mon. Panteleimon (GA); the Skete St. Panteleimon (Greek) (GA); the Skete Rossike, Thebaid (GA); the Skete St. Andreas (GA); the Mon. St. Stephen, Meteora (GM); the Mon. Panagia Proussiotissa, Karpenesi, Eurytania (GM); the Mon. Koimisis of Makellarias, Kalavrita (GP); the Mon. St. Nicholas, Apoikia, Andros (GI); the Mon. Zoodochou Pigis, Andros (GI); the Mon. St. John the Theologian, Patmos (GI); the Mon. St. John the Theological, Seteia (GC); the Theological Seminary, Chalke, Istanbul (T).

JAMES THE SAWN-ASUNDER (Nov. 27)

Born in Persia in the second half of the IVth century, he was an officer of the Persian court of Yazdegerd I. To please his royal master he turned fire-worshipper, but when he returned home his family reproached him and refused to have any dealings with him. He came unto himself and repented and informed the king of his decision. He was threatened and finally he was handed over to the executioners who cut off his limbs.

His skull is claimed by the Mon. St. Anastasia Pharmakolytria, Vasilika, Salonica (GM); and the Church St. Catherine, Corfu (GI). Part of his leg is in the Mon. St. Nicholas, Apoikia, Andros (GI).

Other parts in:

Palestine: The Church of the Anastasis, Jerusalem.

Cyprus: The Mon. Kykko, Troodos.

Mount Athos: The Mon. Iviron; the Mon. Xeropotamou; the Mon. Great Lavra; the Mon. Docheiariou; the Mon. Dionysiou; the Mon. Simon Petra; the Mon. Panteleimon; the Mon. Xenophontos; the Mon. Constamonitou; the Skete St. Panteleimon (Greek); the Skete Rossike, Thebaid; the Skete Bogoroditsa (Bulg.).

Greece, Mainland: The Mon. St. Agathon, Ipati, Lamia; the Mon. St. Bessarion, Pyli, Thessaly; the Hesychastirion, Analepsis, Kozane, Macedonia.

Peloponnesos: The Mon. St. Theodosios the New Martyr, Panarete, Nauplion; the Mon. Koimisis, Mega Spylaion, Kalavrita; the Mon. Pammegeston Taxiarchon, Nea Epidaurus, Nauplion; the Mon. Zoodochou Pigis, Elona, Kynouria; the Mon. Koimisis, Prastos, Kynouria.

Greek Islands: The Mon. Zoodochou Pigis, Andros (2); the Mon. Holy

Cross, Samos; the Mon. St. John the Theologian, Patmos; the Mon. Nea Moni, Chios.

There are relics of James the Sawn-Asunder in the Tahira of the Syrian Catholics in Mosul, and in the Tahira of the Jacobites in Mosul, Iraq. There are also some of his relics in the Monastery of the Syrians, Wādī'n-Natrûn, Egypt.

JASON (April 29)

He was a disciple of St. Paul and together with Sosipater worked on the Island of Corfu where he built the Church of St. Stephen. He was imprisoned by Kerkylinos, and while in prison converted many Roman soldiers. After the death of Kerkylinos, Datianus the Governor was converted by Jason. He died in Corfu.

Parts are in the Mon. Kykko, Troodos (C); and in the Mon. Dionysiou (GA).

JERUSALEM (July 26)

Jerusalem is the name of a martyr who suffered torture and finally martyrdom during the pre-Nicene persecutions in the IIIrd century.

The skull reposes in the Church St. Antony, Verria (GM).

JOACHIM III OF CONSTANTINOPLE

He was born in Constantinople in 1834 and received an excellent education. He mastered several languages, and in 1878 he became patriarch of Constantinople. In 1880 he reestablished the patriarchal printing office and greatly improved the economics of the patriarchate. He was a great philanthropist. In 1884 he retired to Mount Athos where he lived at Kapsokalyvia. He returned in 1901 to assume the patriarchal duties and remained in the office until his death in 1912.

Parts are in the Mon. Koutloumoussiou (GA).

JOACHIM THE NEW MARTYR

He was born in Skiadas in the XVIIth century and served as a teacher. He left his family and his bride and entered the monastic life, and built a monastery in Vinry, Peloponnesos. Later he left the monastery and became a hermit near the Monastery of Notena. He died in peace in 1695.

The hands, parts of the arms, and legs and feet are in the Mon. Koimisis of Notena, Skiada (GP). Other parts are in the Mon. SS. Constantine & Helena, Kalamata (GP).

JOANNICIUS THE GREAT (Nov. 4)

Born in Bithynia in 741, he served for 20 years in the Byzantine army. At first, he supported the iconoclasts, later he repented. At the age of forty he became a monk and then

a hermit on Mount Olympos, Bithynia. He was greatly respected as a prophet, and both St. Theodore the Studite and St. Methodius of Constantinople consulted him. He counselled moderation in their treatment of the iconoclasts. In 845 he died in the monastery at Antidium.

His skull is in the Mon. St. Luke of Stiris, Skripou, Boetia (GM). Other parts are in: The Mon. Pantocrator (GA); the Hesychastirion, Analepsis, Kozane, Macedonia (GM); the Mon. St. Nicholas, Galatake, Limne, Euboia (GI).

JOASAPH OF INDIA (Aug. 26)

Joasaph was the son of an Indian king who was converted by an ascete with the name of Barlaam. Eventually he resigned his throne and became a hermit with Barlaam.

Parts are in the Mon. Xeropotamou (GA) and the Mon. Stavronikita (GA).

JOASAPH OF METEORA (April 20)

John Uros Palaiologus, the son of Symeon, Emperor of the Serbs in Trikkala, was deposed from the throne and blinded by Radoslav Chlapan. He became a monk and adopted the name Joasaph. In 1381 he lived in Thessaly where he became a disciple of Athanasius. He left for Vatopedi, Mt. Athos, but soon returned and in 1388 he reconstructed and paid for the church of the Great Meteoron. In 1394 he fled to Mount Athos, but returned again to Thessaly. He died in Meteora in 1422.

His skull is in the Mon. Meteora, Meteora (GM).

JOHN THE ALMONER (Nov. 12)

He was born in Amathus, Cyprus, in 560. He was married and while still a layman, he was chosen to be patriarch of Alexandria. The Orthodox Church in Alexandria had suffered severely and he rebuilt it. He founded hospitals, orphanages and helped the poor. At the time of the Persian invasion of Egypt he retired to Cyprus where he died in 619. He was the original patron saint of the Order of St. John at Jerusalem, later the Knights of Malta.

His skull is in the Mon. Meteora, Meteora (GM). A part of it is in the Mon. Koimisis, Arta (GM). His right hand is in the Mon. Dionysiou (GA).

Other parts are in:

Palestine: The Church of the Anastasis, Jerusalem.

Cyprus: The Mon. Kykko, Troodos; the Mon. Panagia of Makhaeras.

Mount Athos: The Mon. Vatopedi; the Mon. Xeropotamou; the Mon. Pantocrator; the Mon. Great Lavra; the Mon. Docheiariou; the Mon. Panteleimon; the Mon. Xenophontos; the Mon. Zographou; the Mon. Karakallou; the Skete St. Andreas.

Greece, Mainland: The Mon. Barlaam, Meteora; the Mon. St. Stephen, Meteora; the Mon. Panagia Proussiotissa, Karpenesi, Eurytania; the Mon.

St. Agathon, Ipati, Lamia; the Mon. Panagia Ambelakiotissa and St. Polycarp, Naupaktos; the Mon. Prophet Elias, Parnassis; the Church Koimisis, Neachorion, Tymphristou, Phthiotis; the Mon. Panagia Gabriotissa, Mt. Parnassos, Dadi; the Church St. George, Kallithea, Athens; the Church St. Paraskeve, Kallithea, Phokis.

Peloponnesos: The Mon. Koimisis, Mega Spylaion, Kalavrita.

Greek Islands: The Mon. St. John the Theologian, Patmos; the Mon. St. George of Epanosephe, Monophatsiou, Heraklion, Crete.

JOHN THE BAPTIST (Aug. 29)

He was the son of Zacharias and Elizabeth. About the year 27 he went to the River Jordan where he preached an eschatological gospel. He gained many followers whom he baptized. Jesus Himself came to be baptized by him. Because he had rebuked Herod Antipas, he was imprisoned and eventually beheaded.

The skull used to be in the Church of St. John the Baptist in Constantinople, later it was in the Mon. Dionysiou (GA) when it was lost to pirates. Parts of the skull are in the Mon. St. John the Baptist, Jerusalem (P) and in the Mon. Docheiariou (GA). The lower jaw with three teeth is in the Mon. Stavronikita (GA). Part of a jaw is in the Church St. Spyridon, Salonica (GM). The right hand used to be in the Church of St. John the Baptist in Constantinople. The right hand or parts of it are claimed by: The Mon. Vatopedi (GA); the Mon. Dionysiou (GA); the Church St. John the Baptist, Burgaz, (T); the Treasury of the Topkapi Sarayi, Istanbul. Fingers of the Saint are in: The Cathedral St. John, Nicosia (C); the Mon. Vatopedi (GA); the Mon. Barlaam, Meteora (GM); the Mon. St. Stephen, Meteora (GM); the Mon. St. Vlaisos, Trikkala, Corinthia (GP); the Mon. Taxiarchon, Seriphos (GI). Some blood is preserved in the Mon. Xenophontos (GA) and the Theological Seminary, Chalke, Istanbul (T).

Other parts are in:

Palestine: The Church of the Anastasis, Jerusalem (2).

Cyprus: The Archbishopric of Nicosia; the Mon. St. Barbara, Stravrovouni (near Larnaca); the Mon. Chrysorroiatissa, Koimisis, Paphos; the Mon. Kykko, Troodos.

Mount Athos: The Mon. Iviron; the Mon. Xeropotamou; the Mon. Chilandari (Serb.); the Mon. Pantocrator; the Mon. Dionysiou; the Mon. Panteleimon; the Mon. Xenophontos; the Mon. Karakallou; the Skete St. John the Baptist (Rum.); the Skete St. Andreas.

Greece, Mainland: The Mon. St. Bessarion, Pyli, Thessaly; the Church St. Demetrius, Neo Phaleron, Piraeus; the Church St. Therapon, Salonica; the Church St. Athanasios, Chalandri, Athens; the Benaki Museum, Athens.

Peloponnesos: The Mon. St. Theodosios the New Martyr, Panarete, Nauplion.

Greek Islands : The Mon. Prophet Elias, Santorini; the Mon. St. John the Theologian, Patmos; the Mon. Koimisis, Makrimali, Psachna, Euboia; the Mon. St. Nicholas, Galatake, Limne, Euboia.

JOHN OF CHIOS (May 20)

He lived during the XIth century and became a monk on the Island of Chios. Here he worked together with Joseph of Chios and Niketas of Chios. He was exiled by the Empress Theodora but permitted to return by Isaac Comnenus. He died in Chios.

Parts are in the Church St. Lazarus, Kophinas, Chios.

JOHN CHRYSOSTOMUS, THE GOLDEN-MOUTHED (Nov. 13)

Born in 345 in Antioch, he was baptized by Meletios in 370. For ten years he lived as a hermit in the desert. Illness compelled him to return to the world. He won great reputation by his preaching in Antioch. On the death of Nektarius, he was appointed bishop of Constantinople in 398. He became well known for his devout homilies. Twice he was deposed from his see, having been charged with Origenism. He died at Comana in Pontus in 407.

The relics of St. John Chrysostomus reposed in Comana, Pontus. During the patriarchate of Proclus they were translated to the Church of the Holy Apostles in Constantinople in 438. Part of the skull is in the Mon. Troodhitissa (C). Two pieces of the arm are in the Mon. Taxiarchon, Seriphos (GI). The right hand is claimed by the Mon. Philotheou (GA) and the Mon. Meteora, Meteora (GM). The left hand is claimed by the Mon. Great Lavra (GA) and the Mon. Barlaam, Meteora (GM). There are fingers of the Saint in the Mon. Koimisis, Hydra (GI) and the Mon. St. George, Aithipsos, Euboia (GI). A knee is in the Mon. Barlaam, Meteora (GM) and a toe in the Mon. Analepsis, Geraki, Amalias (GP). The odour of sanctity is preserved in the Mon. Barlaam, Meteora (GM).

Other parts are in :

Palestine : The Church of the Anastasis, Jerusalem (2).

Cyprus : The Archbishopric of Nicosia; the Mon. Chrysorroiatissa, Koimisis, Paphos.

Mount Athos : The Mon. Iviron; the Mon. Xeropotamou; the Mon. Pantocrator; the Mon. Stavronikita; the Mon. Docheiariou; the Mon. St. Paul; the Mon. Dionysiou; the Mon. Panteleimon; the Mon. Xenophontos; the Mon. Constamonitou; the Skete Rossike, Thebaid; the Skete St. Andreas; the Skete Bogoroditsa (Bulg.).

Greece, Mainland : The Mon. St. Stephen, Meteora; the Mon. Panagia Proussiotissa, Karpenesi, Eurytania; the Mon. St. Bessarion, Pyli, Thessaly; the Mon. Panagia Ambelakiotissa and St. Polycarp, Naupaktos; the Mon.

Prophet Elias, Parnassis; the Church Koimisis, Neochorion, Tymphristou, Phthiotis; the Mon. Staghiadon, Trikkala; the Mon. Hagia Trias, Loggos, Edessa; the Mon. Koimisis of Rendina, Karditsa, Thessaly; the Church St. John the Baptist, Tolophon, Phokis.

Athens: The Church St. Gerasimos of Kouponia, Ano Ilisia; the Benaki Museum.

Peloponnesos: The Mon. Hagia Lavra, Kalavrita (3); the Mon. St. Nicholas of Kaltezon, Mantinia, Arkadia; the Mon. Zoodochou Pigis, Elona, Kynouria; the Orthodox Cathedral of Patras.

Greek Islands: The Mon. Evangelistria, Tinos; the Mon. Kechrovounion, Tinos; the Mon. St. Ignatios, Mytilene; the Mon. St. Eupraxia, Hydra; the Mon. Panagia Chozoviotissa, Amorgos; the Mon. Zoodochou Pigis, Andros; the Mon. Prophet Elias, Samos; the Mon. St. John the Theologian, Patmos (4); the Mon. Phaneromeni, Lefkas; the Mon. Genesion of Orthonies, Zakynthos; the Mon. St. Nicholas, Galatake, Limne, Euboia; the Hesy-chastirion St. Nicholas, Ano Vathia, Euboia; the Mon. St. John Chrysostomus, Naxos; the Church St. Demetrius, Hydra.

Crete: The Mon. St. George of Epanosephe, Monophatsiou, Heraklion; the Mon. Genesion of Savathianon, Heraklion.

Turkey: The Theological Seminary, Chalke, Istanbul.

JOHN OF DAMASCUS (Dec. 4)

Born in Damascus in 675, he was the son of a Christian official at the court of Abdul Malek in Damascus. He was educated by a Greek monk; and when the Emperor Leo III ordered the destruction of icons, he wrote in defence of the iconodules. He entered the Monastery of St. Sabas in Palestine and lived there until his death. The most important writings are "The Fount of Knowledge" and his sermons. His hymns are still sung in the Greek liturgy. He is the last of the great Eastern doctors of the church.

His jaw is in the Mon. St. Sabas, Wâdî an-Nâr (P). Other parts are in the Mon. St. George, Limassol (C) and the Mon. St. John the Theologian, Patmos (GI).

JOHN III DUCAS VATATZES (Nov. 4)

He was born in 1182 in Adrianopolis, the son of Constantine Vatatzes. He was a devout man helping the poor. In 1222 he became emperor and reunited under his rule all Western Asia, from the Sangarius to the Meander, save for a fragment of Bithynia still left to the Latins. He was a good general and administrator, and during his long reign completed the work of his father-in-law by good farming, a final interval of prosperity. He married the good Empress Irene. He bequeathed to his son Theodore II a prosperous and powerful empire. He died in 1254. Seven years after his death his relics were taken to Magnesia, though they had not decomposed.

His skull reposes in the Mon. St. Bessarion, Pyli, Thessaly (GM).

JOHN THE FASTER (Sept. 2)

He succeeded Eutychius as patriarch of Constantinople. He served as patriarch from 582-595, and during this time he was much concerned with vindicating against Pope Gregory his claim to the title of Oecumenical Patriarch; and both emperor and patriarch were much concerned with putting the see of New Rome on the same level with the see of Old Rome. John fasted for forty-four years.

The skull is in the Mon. St. Agathon, Ipati, Lamia (GM). Other parts are in the Mon. Ivion (GA); the Hesychastirion, Analipsis, Kozane, Macedonia (GM); the Mon. Koimisis, Varnakova, Phokis (GM).

JOHN THE HERMIT (Oct. 7)

Born in Egypt, he was one of the ninety-nine fathers of Crete. He became a monk and was killed by accident. He died in Crete.

His skull, upper jaw, his hand and six parts are claimed by the Mon. Kyriaton Angelon, Akroteri, Melecha, Chania (GC). His skull is also claimed by the Church St. George, Ombriaki, Phthiotis (GM).

JOHN OF IOANNINA (April 18)

Born in Ioannina, his profession was that of a tailor. He witnessed before the Turkish authorities and opposed their policies. In 1526 he suffered martyrdom in Constantinople.

His skull reposes in the Mon. Barlaam, Meteora (GM). Other parts are in : The Mon. St. Bessarion, Pyli, Thessaly (GM); the Mon. St. John the Theologian, Patmos (GI).

JOHN KALYVITIS (Jan. 15)

Born in Constantinople of rich parents during the reign of Leo I, he concentrated from his early youth on the study of the Holy Scriptures. He left his parents and entered the Monastery of Acemitos, his only property being a Bible ornamented with gold. After some years he returned to his parents, not as their son, but as a beggar asking permission to live in a small hut. For three years he lived with them unidentified. On the day of his death he showed them his Bible which his parents had given him.

His hand is in the Mon. Zoodochou Pigis, Nerokouros, Chania (GC). Other parts are in : The Archbishopric of Nicosia (C); the Skete Bogoroditsa (Bulg.) (GA); the Mon. Barlaam, Meteora (GM); the Hesychastirion, Analipsis, Kozane, Macedonia (GM); the Mon. St. Ignatios, Mytilene (GI); the Mon. Holy Cross, Samos (GI); the Mon. St. John the Theologian, Patmos (GI).

JOHN KLIMACUS (March 30)

As a young man he entered the monastic life at Mount Sinai, where he soon became the hegoumen of the monastery. After some time he left the monastery and inhabited a cave

where he stayed for the rest of his life. He wrote a book "The Ladder of Paradise" which bestowed upon him his second name. He died in the wilderness of Sinai in 649.

His skull is in the Mon. Meteora, Meteora (GM). Other parts are in: The Mon. Eisodia, Molista, Konitsa (GM); the Mon. Kechrovounion, Tinos (GI); the Mon. Panagia, Samos (GI); the Mon. Panagia Tourliane, Mykonos (GI).

JOHN KOLOBOS (Nov. 9)

He was the son of poor parents of Tese, Pemje. At the age of eighteen he entered the desert of Scetis in Egypt, where he lived in the vicinity of the Monastery of St. Bishoi. He was a friend of St. Bishoi, but instead of joining him, John founded his own monastery. When the Berbers raided Scetis, John fled to the Red Sea where he spent two years and died, about 409. In all probability, he was born about 339, and went to Scetis in 357.

His body reposes in the Monastery of St. Macarius in the Wâdî 'n-Natrûn. Parts are in the Monastery of the Syrians in the Wâdî 'n-Natrûn, Egypt.

JOHN OF KOLONIA (Dec. 3)

Born in Nicopolis, Armenia in 454, he distributed his wealth and built a church. After some time he was consecrated bishop of Kolonia. After nine years he left the diocese and went to the Monastery of St. Saba where St. Saba tested him without knowing who he was. When he was to be ordained to the priesthood, it was revealed that he was a bishop. After the death of St. Saba he inhabited a cell in which he stayed for the rest of his life. He died at the age of hundred and six in peace.

His right hand is in the Mon. Dionysiou (GA).

JOHN KOUKOUZELIS (Oct. 1)

He was born in Albania in the XIIIth century. His voice attracted notice and he was accepted at the Imperial School of Singing in Constantinople. The name "Koukouzelis" or Beans-and-Peas stuck with him when he once said that he had beans and peas for dinner. The emperor tried to keep him in Constantinople, but he followed the hegoumen of the Great Lavra to Mount Athos where he lived as a goatsherd of the monastery. Finally he became a monk and had the habit of standing day and night in front of the icon of the Virgin singing to her praises. He was buried in the Chapel of the Archangels near the Great Lavra.

His skull is in the Mon. Great Lavra (GA). Other parts are in the Skete St. Andreas (GA) and the Mon. Kechrovounion, Tinos (GI).

JOHN LAMPADISTES (Oct. 4)

He lived during the reign of Nicephoros III Botaniates (1078-1081) in the village of Lampas in the Troodos range of mountains. He was engaged to be married but renounced matrimony for monasticism and was blinded by the parents of the girl he had deserted.

He died at the age of twenty-two and was buried at the Monastery of St. Heracleidius. His body remained there unknown until an epileptic was cured by touching his grave accidentally.

His skull is in the Church St. Lampadistes, Kalopanayotis (C). Other parts are in : The Mon. Kykko, Troodos (C); the Church St. Mamas, Morphou (C).

JOHN OF MONEMVASIA (Oct. 21)

Born in Monemvasia, he was sold as a youth of fifteen years of age (1770) by the Albanians to a Turk in Larissa. The Turk tried by terrible tortures to compel John to embrace Islam. He stood firmly in his faith and in 1773 he was killed by a knife. His relics were taken to Monemvasia.

Part of his skull is in the Mon. Zoodochou Pigis, Elona, Kynouria (GP). Other parts are in : The Mon. SS. Constantine & Helena, Kalamata (GP); the Mon. Koimisis, Voulkanou, Messeneia (GP).

JOHN THE RUSSIAN (May 27)

He was born in Russia, and during the Turkish-Russian war in the XVIIIth century he was captured by the Turks and sold as a slave. His Turkish master tried to force him to embrace Islam, but in vain. He performed many miracles which convinced all the people of his sanctity. He died in peace in 1730.

His body reposes in the Mon. Bl. John the Russian, Procopion, Euboia (GI).

JOHN THE THEOLOGIAN (May 8)

He was a Galilean fisherman and the brother of James the Greater. He was called by Jesus Christ and became known as the disciple whom Jesus loved. In later years he was exiled to Patmos. His last years he spent in Ephesus where he died at a great age in about 100.

Parts are in : The Mon. Kykko, Troodos (C); the Church Prophet Elias, Salonica (GM); the Mon. Koimisis, Paganía, Thesprotia, Epirus (GM).

JOHN THE UNMERCENARY PHYSICIAN (Jan. 31)

John was an Arab and a soldier. Hearing that a Christian woman, Athanasia and her three daughters were suffering for her faith, John and Cyrus helped and encouraged them. John was imprisoned and suffered martyrdom near Canopus in Egypt during the Diocletian persecution.

Parts are in : The Mon. Great Lavra (GA); the Mon. Constamonitou (GA); the Mon. Zographou (GA); the Mon. Hagia Lavra, Kalavrita (GP); the Church St. Basil, Selianitika, Achaia (GP). Other parts are in the Church of St. Barbara, Old Cairo and in the Church of SS. Cyrus and John, Dair Tadrus, Old Cairo, Egypt.

JOHN, THE SON OF XENOPHON (Jan. 26)

John was the younger son of Xenophon who studied in Beirut when the illness of his father compelled him to return to Constantinople. Xenophon recuperated, and John and Arcadius, his brother, sailed to Beirut. They were shipwrecked, and after a miraculous escape they went to Palestine where they inhabited a cave in the vicinity of the monastery of St. Sabas. He lived in the Vth century and died in peace.

His skull is in the Mon. St. Sabas, Wâdî an-Nâr (P).

JOSEPH OF CHIOS (May 20)

He lived during the XIth century and became a monk on the island of Chios. Here he worked together with Niketas of Chios and John of Chios. He was exiled by Theodora the Empress but permitted to return by Isaac Comnenus. He died in Chios.

Parts are in : The Church St. Lazarus, Kophinas, Chios (GI); the Church St. Mark, Vrontados, Chios (GI).

JOSEPH OF CRETE (Aug. 29)

He was born in 1440 and as a youth entered the monastic life in the Monastery of St. John the Theologian in Heraklion. After the death of his parents, he distributed his property among the poor. Later he served as hegoumen of the monastery. He died in 1511, and his relics were translated in 1669 to Gaitani, Zakynthos.

Parts are in the Mon. St. John the Theologian, Gaitani, Zakynthos (GI).

JOSEPH THE HYMNOGRAPH (April 3)

Born in Sicily in 816, he went to the Peloponnesos and from there to Salonica where he became a monk and a priest. He proceeded to Constantinople and from there to Rome. On his way he was captured by pirates and imprisoned in Crete. After the victory of the iconodules, he returned to Constantinople where he built the Church of St. Bartholomew. He engaged in writing Byzantine music. Again he was exiled but returned to Constantinople during the patriarchate of Photios (857-867). He died in Constantinople in 886.

Parts are in the Church St. Constantine, Kolonos, Athens.

JULIAN

There are fifteen saints with the name of Julian which makes it impossible to determine to whom these relics belong.

Parts are in the Mon. Panteleimon (GA) and the Mon. St. John the Theologian, Patmos (GI).

JULIANE OF NICOMEDIA (Dec. 21)

She was the daughter of a pagan father, and lived during the reign of Maximianus. Because of her strong faith, the emperor took notice of her, and ordered her to be killed. Her relics were saved and piously buried in Nicomedia.

Parts are in the Archbishopric of Nicosia (C) and the Mon. Prophet Elias, Samos (GI).

JULITTA (July 16)

She was the mother of Cyricus, and was condemned as a Christian in Tarsus. She suffered martyrdom together with her three year old son Cyricus during the Diocletian persecutions.

Parts of her skull are in the Mon. Taxiarchon, Petrake, Athens. Her arm is in the Mon. Megale Panagia, Jerusalem (P). Other parts are in : The Church of the Anastasis, Jerusalem (P); the Mon. Kykko, Troodos (C); the Mon. Pantocrator (GA); the Mon. Great Lavra (GA); the Mon. Gregoriou (GA); the Mon. St. Stephen, Meteora (GM); the Mon. Meteora, Meteora (GM); the Hesychastirion, Analepsis, Kozane, Macedonia (GM); the Church St. Gerasimos of Kouponia, Ano Ilisia, Athens; the Church Metamorphosis, Plaka, Athens; the Church Koimisis, Amaroussion, Attika (GM); the Mon. Hagia Lavra, Kalavrita (GP) (2); the Mon. St. John the Theologian, Patmos (GI); the Mon. Evangelismos of Kepouraion, Kephallonia (GI) the Mon. St. John the Baptist, Korakiais (GC).

Some relics are in the Monastery of the Syrians in the Wâdî 'n-Natrûn, Egypt.

JUSTINA (Oct. 2)

Justina was a Christian maiden who converted Cyprian the magician to the Christian Faith. Finally Justina and Cyprian suffered martyrdom in Nicomedia in 288.

Her skull used to be in the Church of St. Cyprianus in Meniko, Cyprus. Parts are in the Mon. Bl. David Gerontos, Euboia (GI).

KONON THE GARDENER (March 5)

He lived during the Decian persecutions in Nazareth in Palestine. He was a gardener and confessed his faith before Puplius the Governor. He was arrested and tortured before he suffered martyrdom.

Parts are in : The Mon. St. Bessarion, Pyli, Thessaly (GM); the Mon. St. John the Theologian, Patmos (GI).

KONON OF KANTARIOTISSA (May 19)

One of the thirteen monks of the mediaeval Monastery of Kantariotissa, the centre of Orthodox resistance against the Latins. In 1231 he suffered martyrdom from the hands of the Latins.

His skull reposes in the Mon. Chrysorroiatissa, Koimisis, Paphos (C). Other parts are in : The Mon. Chrysorroiatissa, Koimisis, Paphos (C); the Mon. Kykko, Troodos (C); the Mon. Panagia of Makhaeras (C).

KERMIDOLI (Oct. 18)

Kermidoli was of Albanian origin and suffered martyrdom in Cairo in 1522 together with Gabriel. The relics were sold by the executioners to Patriarch Joachim (1478-1567) who took them to the Church of St. Nicholas in Cairo.

Parts are in the Mon. St. George, Old Cairo (E).

LAURENTIUS THE DEACON (Aug. 10)

He lived during the Decian persecution and was one of the seven deacons of Rome, assisting Sixtus II, Pope of Rome. Laurentius was responsible for the altar vessels; and when he was forced to submit them to Decius, he declined. He was imprisoned, tortured and finally suffered martyrdom.

His hand reposes in the Church St. Menas, Heraklion (GC). Other parts are in : The Mon. Kykko, Troodos (C); the Mon. Panteleimon (GA); the Mon. Bl. Meletios, Oinoë, Attika (GM); the Mon. Evangelismos of Kepouraion, Kephallonia (GI).

LAURENTIUS OF MEGARA (March 7)

He was born in Megara, Attika, in the XVIIth century. His father Demetrius and his mother Cyriake were pious Christians. He married and had two sons. He was a labourer, and one day he had a vision of the Virgin Mother who ordered him to build a church in her honour. This he did. He performed many miracles and died in the Monastery of Phaneromeni, Salamis, which he had built in 1707.

His skull, jaw and hand are in the Mon. Panagia Phaneromeni, Salamis (GI).

LAURUS (Aug. 18)

He was a twinbrother of Florus and a stonemason by trade. He was employed in building a pagan temple in Illyricum; but having been converted to Christianity, he destroyed the pagan images and built on the site of the temple a church. The Emperor Licinius ordered him to be executed.

Parts are in the Mon. Panagia Tourliane, Mykonos (GI).

LAZARUS OF BETHANY (March 7)

Lazarus, a friend of Jesus Christ, who resided in Bethany was raised by Christ from the dead. Later he came to Cyprus where he became the first bishop of Citium, the present Larnaca. His tomb was discovered here in 890 and his relics were removed by the emperor to Constantinople whence they were subsequently carried off by the French to Marseilles.

Parts are in the Mon. Iviron (GA).

LAZARUS THE NEOMARTYR (April 23)

Born in the latter part of the XVIIIth century in Bulgaria, he left his home as a youth and became a shepherd in the vicinity of Pergamon. He was accused of falsehood and imprisoned where he was tortured for his faith. He suffered martyrdom in 1802.

His shoulder blade is in possession of Fr. Nicandros, Mon. St. Barbara (C). Some blood is in the Mon. Zoodochou Pigis, Andros (GI). Other parts are in: The Church of the Anastasis, Jerusalem (P); the Mon. St. Anastasia Pharmakolytria, Vasilika, Salonica (GM); the Mon. St. Ignatios, Mytilene (GI); the Mon. Zoodochou Pigis, Andros (GI).

LEONIDES OF ATHENS (April 15)

He served as bishop of Athens and died in peace.

Parts are in the Church Evangelismos, Peristeri, Athens.

LEONIDES OF PELOPONNESOS (April 16)

Leonides was imprisoned by Venustus, the Governor of Corinth, was tortured and thrown into the Saronic Gulf together with Charissa, Nike, Kallis and others, in the vicinity of Troezen. He suffered martyrdom during the Decian persecution (249-251).

Parts are in the Church St. Leonides, Nea Epidaurus, Nauplion (GP).

LEONTIUS OF PHOENICE (June 18)

He lived during the reign of Vespasian and served in the Roman army in which he became an officer. In Tripoli, North Africa, he used to help the poor. Adrianus, the Governor of Phoenice, sent Hypatius and Theodoulos to arrest him because of his faith. The two soldiers, however, instead of arresting him, became converted. Leontius suffered martyrdom in Phoenice, Epirus.

Parts are in: The Church of the Anastasis, Jerusalem (P); the Church St. Demetrius, Piraeus (GM); the Mon. Hagia Trias, Akrata, Aigialia (GP); the Church St. Charalampos, Akrata, Achaia (GP); the Mon. Zoodochou Pigis, Samos (GI); the Mon. Holy Cross, Samos (GI).

LUCIA

There are three martyrs with the name of Lucia which makes it impossible to determine to whom these relics belong.

Parts are in the Mon. St. John the Theologian, Patmos (GI).

LUCIANUS OF ANTIOCH (Oct. 15)

He was born in Samosata in 290. At the age of twelve he lost his parents. He went to Edessa where he was baptized. He became a monk and later a priest in Antioch.

He was arrested by Maximianus and taken to Nicomedia where he suffered torture and martyrdom.

Parts are in the Mon. St. John the Theologian, Patmos (GI).

LUKE THE EVANGELIST (Oct. 18)

He was a Greek of Antioch and the author of the third Gospel and the Acts of the Apostles. He accompanied St. Paul on some of his journeys. He was also a good painter. He travelled throughout Greece and died at the age of eighty-four in Thebes.

His skull used to repose in the Church of the Holy Apostles in Constantinople. His right hand is in the Mon. Dionysiou (GA). His left hand is in the Church St. Luke, Hagios Lukas, Giannitsa (GM). Other parts are in : The Church of the Anastasis, Jerusalem (P); the Mon. Chrysorroiatissa, Koimisis, Paphos (C); the Mon. Kykko, Troodos (C); the Mon. Iviron (GA); the Mon. Great Lavra (GA); the Mon. Panteleimon (GA); the Mon. Consta-monitou (GA); the Mon. Hagia Lavra, Kalavrita (GP) (2); the Church Zoodochou Pigis, Aigion (GP); the Mon. Zoodochou Pigis, Patmos (GI); the Mon. Panagia Tourliane, Mykonos (GI).

LUKE OF STIRIS (Feb. 7)

His parents came from Aegina, and he was born in 896. At an early age he adopted the ascetic life and became a monk. He retired to the Mountain of Stirion where he lived for seven years with his disciples. He died in peace in 953 or 946.

His skull is in the Mon. Philotheou (GA). Other parts are in : The Mon. Great Lavra (GA); the Mon. St. Luke of Stiris, Skripon, Boetia (GM); the Mon. Koimisis of Notena, Skiada (GP); the Church St. Eleutherios, Amaroussion, Attika (GM).

MACARIUS THE ALEXANDRIAN (Jan. 19)

When Palladius visited Cellia in 390, he saw Macarius who died in 394. At the time of Palladius' visit he was about one hundred years old. He lived in Scetis, Cellia, Nitria, and distinguished himself by the severity of his fasts and his great love for solitude. In 340 he was appointed head of Cellia. At the Arian persecution of 374 he shared the exile of his namesake, Macarius the Great, but returned with him.

His whole body reposes in the Church of St. Macarius in the Monastery of St. Macarius, Wâdî 'n-Natrûn, Egypt.

MACARIUS THE GREAT (Jan. 19)

Born in the Nile Delta about 300. Following the example of St. Antony, he withdrew into the Desert of Scetis where he stayed for some sixty years. He is famed for his austere life. Many of his sayings and anecdotes are recorded in the *Apophthegmata*. At the time

of the Arian persecution in 374 he and Macarius the Alexandrian were banished, but they were recalled in 376. Macarius was only recently deceased when Palladius visited Scetis in 390, and was believed to have been about ninety years old at the time of his death.

The whole body reposes in the Church of St. Macarius in the Monastery of St. Macarius in the Wādî 'n-Natrûn, Egypt. The jaw is in the Mon. Bl. Meletios, Oinoë, Attika (GM) and a finger is in the Mon. Analepsis, Geraki, Amalias (GP). Other parts are in : The Church of the Anastasis, Jerusalem (P); the Mon. Zoodochou Pigis, Andros (GI); the Mon. Hagia Trias, Samos (GI).

MACARIUS OF MOUNT ATHOS (Sept. 14)

He was a disciple of the Patriarch Niphon II and a monk on Mount Athos. While preaching in Salonica, he was arrested by the Turks, tortured and beheaded. He died in Salonica in 1527.

Parts are in the Skete Rossike, Thebaid (GA).

MACARIUS NOTARAS (April 17)

He was born in Corinth in 1731 of a distinguished family. As a youth he had great zeal for the monastic life and entered the Monastery of Mega Spylaion. Later he became a teacher in Corinth. After the death of the bishop of Corinth, the people elected him bishop, but the Turkish-Russian war prevented his acceptance and he fled to Zakynthos and Hydra. He went to Mount Athos and visited many monastic centres, and finally Chios where he joined Athanasius and Nikephorus. Here he found his peace and died in 1805.

Parts are in : The Church Evangelismos, Icaria (GI); the Church Koimisis, Plakidiotissa, Kalimasia, Chios (GI); the Church St. Lazarus, Kophinas, Chios (GI); the Church St. George, Vrontados, Chios (GI); the Church Koimisis, Hydra (GI).

MACRINA (July 19)

She was the sister of Basil the Great. She was well educated; and after the death of her husband, she established two nunneries at the shore of the river Iris, Helenopontus, where she taught the nuns to take care of orphans and the sick. She died in 379.

Her right hand is in the Mon. St. Nicholas, Apoikia, Andros (GI) and her left hand is in the Church of the Anastasis, Jerusalem (P). Her right foot is in the Mon. Iviron (GA) and her left foot is in the Mon. Barlaam, Meteora (GM).

Other parts are in : The Mon. Stavronikita (GA); the Mon. St. John the Theologian of Ipselou, Mytilene (GI); the Mon. Zoodochou Pigis, Andros (GI).

MAGDALENE

Born in Kalymnos in 1847, she joined the monastic life in 1867. Her father, who was wealthy, built a monastery in which she stayed. This monastery, dedicated to the Evangelistria, is in Argos, Kalymnos and was consecrated in 1887. She travelled to Jerusalem. She spent her life in this monastery where she died at the age of hundred and two in 1952. Magdalene has not been canonized as yet.

The whole body reposes in the Mon. Evangelistria, Argos, Kalymnos (GI).

MAMAS (Sept. 2)

He was born in Gangra, and as a youth he served as a shepherd familiar also with wild animals. He suffered martyrdom at Caesarea in Cappadocia during the reign of Aurelian. He is one of the favourite saints of Cyprus. Riding his anthropomorphic lion, he became the patron-saint of shepherds.

His skull is claimed by the Mon. Dionysiou (GA) and by the Mon. St. George, Aithipsos, Eubolia (GI).

Other parts are in : The Church of the Anastasis, Jerusalem (P); the Mon. Kykko, Troodos (C); the Church St. Mamas, Morphou (C); the Mon. Docheiariou (GA); the Mon. Panagia Proussiotissa, Karpenesi, Eurytania (GM); the Mon. St. Bessarion, Pyli, Thessaly (GM); the Mon. Genesion, Mt. Amomon, Nea Makri (GM); the Mon. St. George, Malessina, Lokris (GM); the Mon. Pantocrator, Angelokastron, Mesologgion (GM); the Mon. Prophet Elias, Parnassis (GM); the Church St. Athanasius, Archanion, Phthiotis (GM); the Mon. Koimisis, Varnakova, Phokis (GM); the Mon. Hagia Lavra, Kalavrita (GP) (2); the Mon. Hagia Trias, Akrata, Aigialia (GP); the Mon. Chrysopodaritissa, Koimisis, Patras (GP); the Mon. Koimisis, Malevi (GP); the Church St. Charalampos, Akrata, Achaia (GP); the Church St. Tryphon, Diakopton, Achaia (GP); the Mon. Evangelistria, Tinos (GI); the Mon. Hagia Zoni, Blamare, Samos (GI); the Mon. Holy Cross, Samos (GI) (2); the Mon. St. Nicholas, Galatake, Limne, Eubolia (GI); the Church St. Demetrius, Salamis (GI).

MANUEL THE NEOMARTYR

He was imprisoned during the XIXth century by the Turks. He was released and settled in Samothrake. Finally he suffered martyrdom in 1835.

The skull reposes in the Church St. Michael New Martyr, Samothrake (GI).

MANUEL OF RETHYMNON (Oct. 28)

He was one of the four martyrs of Crete. He was tortured by the Turks and suffered martyrdom in Rethymnon in 1824.

The skull is in the Church Four Martyrs, Rethymnon (GC). Other parts are in the Mon. SS. Constantine & Helena, Arkadi, Rethymnon (GC).

MARCIANUS OF SYRACUSAE (Oct. 30)

He was disciple of St. Peter and was consecrated by him bishop of Syracusae in Sicily. He performed many miracles. The Jews of the city imprisoned him, tortured and finally killed him.

Although there are six other martyrs with the name of Marcianus, we assume that these relics belong to the bishop of Syracusae. Parts are in the Mon. St. Anastasia Pharmakolytria, Vasilika, Salonica (GM).

MARDARIUS (Dec. 13)

He lived towards the end of the IIIrd century and was arrested by Lysius the Governor. He was severely tortured and suffered martyrdom during the Diocletian persecution.

Parts are in the Mon. Dionysiou (GA) and the Mon. Philotheou (GA).

MARIAMNE (Feb. 17)

She was the sister of St. Philip the Apostle. After Christ's ascension, Philip, Bartholomew and Mariamne went to Hierapolis in Phrygia. Philip suffered martyrdom, but Bartholomew and Mariamne preached the Christian Faith which many people in Hierapolis accepted. Then she went to Lycaonia, where she died.

Her heel is in the Mon. Dionysiou (GA). Other parts are in the Mon. Kykko, Troodos (C).

MARINA OF ANTIOCH (July 17)

She was born in Antioch of Pisidia and was arrested by Olymbrius because of her refusal to marry. She was tortured and finally beheaded during the reign of Claudius (268-269).

Her skull used to repose in the Church of Pantepoptes, Constantinople. Part of her skull is in the Mon. St. George, Aithipsos, Euboia (GI). Part of her arm is in the Mon. Docheiariou (GA). Parts of her left hand are in the Mon. Iviron (GA) and the Mon. Esphigmenou (GA). Her right hand is in the Mon. Xenophontos (GA). Her foot is in the Mon. St. Stephen, Meteora (GM). Some of her hair is in the Church Genesion, Korphiatissa, Milos (GI). Other parts are in :

Palestine : The Church of the Anastasis, Jerusalem.

Cyprus : The Mon. Kykko, Troodos; the Mon. Panagia of Makhaeras.

Mount Athos : The Mon. Vatopedi; the Mon. Chilandari (Serb.); the Mon. Great Lavra; the Mon. Docheiariou; the Mon. Koutloumoussiou; the Mon. Dionysiou; the Mon. Panteleimon; the Mon. Zographou; the Mon. Philotheou; the Skete Xenophontos; the Skete St. Andreas; the Skete Bogoroditsa (Bulg.).

Greece, Mainland : The Mon. St. Stephen, Meteora; the Mon. Panagia Proussiotissa, Karpenesi, Eurytania; the Mon. St. Agathon, Ipati, Lamia; the Mon. St. George, Malessina, Lokris; the Mon. Panagia Gabriotissa, Mt. Parnassos, Dadi; the Hesychastirion, Analepsis, Kozane, Macedonia (2); the Church Metamorphosis, Viron, Athens.

Peloponnesos : The Mon. Hagia Lavra, Kalavrita (2); the Mon. Taxiarchon, Aigialia; the Mon. Pammegeston Taxiarchon, Nea Epidauros, Nauplion; the Mon. Zoodochou Pigis, Elona, Kynouria; the Mon. Koimisis, Prastos, Kynouria.

Greek Islands : The Mon. St. Nicholas, Apoikia, Andros; the Mon. Zoodochou Pigis, Andros (4); the Mon. St. John the Theologian, Patmos; the Mon. Panagia Tourliane, Mykonos; the Mon. Nea Moni, Chios; the Mon. St. Nicholas, Galatake, Limne, Euboea; the Church Metamorphosis, Volissos, Chios; the Mon. Prophet Elias, Roustika, Rethymnon, Crete.

Turkey : The Theological Seminary, Chalke, Istanbul (2).

Other parts are in the Church of the Holy Virgin, Hârat ar-Rûm, Cairo, and in the Convent of St. Theodore, Hârat ar-Rûm, Cairo (E).

MARK OF CHIOS (June 5)

He was born in Smyrna in the XVIIIth century. His father was Hadji-Constantis, his mother Maria. From Smyrna he went to Nea Ephesus and from there to Chios where he married in 1788. He returned to Nea Ephesus where he committed adultery. With the help of the priest he escaped to Smyrna, then to Venice and finally to Russia. Feeling guilty for his sins, he returned to Nea Ephesus to confess, but the priest advised him to leave the town so as not to jeopardize the Christian community. He went to Chios where he confessed, and was imprisoned, tortured and beheaded in 1801.

Parts are in : The Mon. SS. Constantine & Helena, Kalamata (GP); the Mon. Hagia Zoni, Blamare, Samos (GI); the Church St. Lazarus, Kophinas, Chios (GI).

MARK THE EVANGELIST (April 25)

He was the author of the Gospel according to Mark. He was the son of Mary of Jerusalem and went with St. Paul and St. Barnabas on the first missionary journey, but turned back at Perga. Later he continued the missionary work in Cyprus. After reconciliation with St. Paul, he was with him in Rome from where he wrote the Gospel. Later he went to Egypt and the Pentapolis and suffered martyrdom in Alexandria.

His skull is in the Coptic Cathedral of St. Mark in Alexandria, other parts are in the Coptic Cathedral of St. Mark in Cairo, Egypt, and in : The Cathedral St. Sabas, Alexandria (E); the Mon. Kykko, Troodos (C); the Church St. Photine, Nea Smyrna, Athens.

MARTINIANUS (Feb. 13)

He was born in Caesarea, Palestine, and at the age of eighteen he adopted the ascetic life. He was tempted by an evil woman, but by his witness he converted her so that she became a nun. He spent ten years on a rock in the sea; but again tempted by a woman he left his abode and visited many holy places. Finally he went to Athens where he died.

Parts are in the Church of the Anastasis, Jerusalem (P).

MARTYRIUS (June 25)

He served as a bishop and excelled in holiness and service.

Parts are in the Mon. St. John the Theologian, Patmos (GI).

MARY (Feb. 12)

She entered the monastic life disguised as a man with her father. She served the monks who, ignorant of her sex, accused her to have had relations with the daughter of an inn-keeper. She accepted the accusation and suffered the humiliation. She reared the child whose father was a soldier. After her death, her sex was discovered and she was blessed by the monks.

Parts are in the Mon. Koimisis, Koumbouriana, Karditsa (GM) and the Mon. Koimisis, Prastos, Kynouria (GP).

MARY MAGDALEN (July 22)

Mary of Magdala was one of the women who followed and ministered to Jesus Christ in Galilee. She was present at the crucifixion and found the tomb empty. It was to her that Christ appeared first after the resurrection. She went with St. John to Ephesus where she died.

Parts of her right hand are in the Church of the Anastasis, Jerusalem (P) and the Mon. Panagia Acheiropoietos, Drama, Macedonia (GM). Her left hand is in the Mon. Esphigmenou (GA). Some of her hair is in the Monastery of the Syrians in the Wādī 'n-Natrūn, Egypt.

Other parts are in: The Archbishopric of Nicosia (C); the Mon. Vatopedi (GA); the Mon. Docheiariou (GA); the Mon. Dionysiou (GA); the Mon. Panteleimon (GA); the Mon. Xenophontos (GA); the Mon. Zographou (GA); the Mon. St. Stephen, Meteora (GM); the Hesychastirion, Analepsis, Kozane, Macedonia (GM); the Church Metamorphosis, Plaka, Athens; the Mon. Hagia Lavra, Kalavrita (GP); the Mon. Holy Cross, Samos (GI); the Mon. St. John the Theologian, Patmos (GI); the Mon. Panagia Tourliane, Mykonos (GI); the Mon. St. Nicholas, Galatake, Limne, Euboia (GI); the Mon. Nea Moni, Chios (GI).

MATRONA OF PERGE (Nov. 9)

She lived during the Vth century and was born of wealthy parents. She received a good education and at the age of fifteen she was married and had one child. She left her husband and entered the monastic life dressed as a monk. She stayed in the Monastery of Bassianus for many years until her sex was discovered. From there she went to Emessa, Jerusalem and Beirut. She performed many miracles and died at the age of one hundred.

Her skull reposes in the Mon. Zographou (GA), and her shoulder blade is in the Mon. St. Nicholas of Emerovigliou, Santorini (GI). Other parts are in: The Mon. Dionysiou (GA); the Skete St. Panteleimon (Greek); the Hesychastirion, Analepsis, Kozane, Macedonia (GM); the Mon. Zoodochou Pigis, Patmos (GI); the Church St. Mark, Vrontados, Chios (GI); the Theological Seminary, Chalke, Istanbul (T).

MATTHEW THE EVANGELIST (Nov. 16)

He was a tax collector in the service of the Roman provincial government. He is referred to as Levi. Later he preached the Gospel to his fellow Jews, then he went to Ethiopia, Arabia, Persia, Media and Macedonia.

His skull reposes in the Cathedral St. Nicholas, Hamzawi, Cairo (E). Other parts are in: The Mon. Kykko, Troodos (C); the Mon. Panteleimon (GA); the Mon. Zographou (GA); the Skete Bogoroditsa (Bulg.) (GA); the Church St. Nicholas, Chrysso, Phokis (GM); the Mon. St. John the Theologian, Patmos (GI).

MATTHIAS THE APOSTLE (Aug. 9)

After Christ's ascension, Matthias was selected by lot to fill the place among the Twelve Apostles left vacant by Judas Ischariot. He is said to have gone to Ethiopia to preach. He suffered martyrdom.

Parts are in the Mon. Kykko, Troodos (C).

MAURA (May 3)

Together with her husband, Timothy of the Thebaid, she openly confessed her faith and was arrested by Arianus the Governor. They both died in Upper Egypt during the Diocletian persecution by being crucified.

Parts are in the Mon. Panagia of Makhaeras (C) (2) and the Church St. Nicholas, Kato Patesia, Athens.

MAURICIUS (Dec. 27)

Together with seventy other Christians of Apamea in Syria, Mauricius was arrested and suffered martyrdom during the reign of Maximianus in 303.

Parts are in the Archbishopric of Nicosia (C).

MAXIMIANUS OF CONSTANTINOPLE (April 21)

He was born in Rome and served as patriarch of Constantinople from 431-434. His patriarchate was an important one in terms of the fight for orthodoxy against the Nestorian heresy. He died in peace.

Parts are in the Church of the Anastasis, Jerusalem (P).

MAXIMUS THE CONFESSOR (Sept. 20)

He was born in Constantinople in 580 of a noble family, and served as chief secretary to Emperor Heraclius; later he became a monk at Chrysopolis, which was devastated by the Persians. He fled to Alexandria and then to Rome where he supported Pope Martin I in opposition to Monotheletism. Like Martin, Maximus was eventually taken to Constantinople as a prisoner. For defying the emperor, he suffered severe tortures and was taken off to Skhemaris, a fortress at the Black Sea, where he died in 662. He was an important theologian and mystic.

Parts are in the Mon. St. John the Theologian, Patmos (GI).

MAXIMUS KAFSOKALIVIS (Jan. 13)

He was born in Lampsacos, Hellespontus; when he was baptized, he took the name Manuel. Upon joining the monastic life, he adopted the name Maximus. He went to Constantinople where he met with the emperor and the patriarch. Both disliked him and thus he withdrew to Mount Athos, where he led a strict ascetic life. Several times the Virgin Mary appeared to him. He was forced to leave the monastery and stayed for the rest of his life in huts, which he used to burn down after his departure. Not only did he perform miracles, he also spoke words of wisdom. He died on Mount Athos in 1320.

The right hand is in the Mon. St. Paul (GA). Other parts are in the Mon. St. Stephen, Meteora (GM).

MELANIA THE YOUNGER (Dec. 31)

She was born in Rome in 383 of wealthy parents. She was married to a young relative and had two children who died early. After the death of her children, she convinced her family to sell their property and to use the money for the emancipation of slaves. During the invasion of the Visigoths, she fled to Thagaste in North Africa. In 417 she went from there to Jerusalem where she established a convent on the Mount of Olives. She died in Jerusalem in 439.

Parts are in : The Church of the Anastasis, Jerusalem (P); the Hesychastirion, Analepsis, Kozane, Macedonia (GM); the Mon. Hagia Trias, Tsangarolon, Akroteri (GC).

MELETIUS OF ANTIOCH (Feb. 12)

He was the first bishop of Sebastea in Armenia and was later transferred to Syria. The Arians called him to the See of Antioch. After his installation, his orthodoxy was dis-

covered and he was exiled. He returned from exile to Constantinople where he presided over the Second Oecumenical Council in 381. During the sessions of the Council he died.

Parts are in the Church of the Anastasis, Jerusalem (P) and the Theological Seminary, Chalke, Istanbul (T) (2).

MELETIUS OF CAPPADOCIA (Sept. 1)

He was born in Cappadocia in 1035 and was believed to be an idiot. Through a miracle, he gained the ability to prophesy. He performed many miracles and died in peace in 1105.

His skull reposes in the Mon. Bl. Meletios, Oinoë, Attika (GM). Other parts are in the Church St. George, Eleusis, Attika; the Theological Seminary, Chalke, Istanbul (T).

MENAS OF COTYAEUM (Nov. 11)

He was an Egyptian soldier in the Roman army serving in Phrygia. He suffered martyrdom in Cotyaeum under Diocletian. His body was returned to Egypt for burial. His shrine is at Abu Mina, south-west of Alexandria, on the edge of the Libyan desert.

Parts of his skull are in the Mon. Staghiaadon, Trikkala (GM) and the Mon. Zoodochou Pigis, Andros (GI). Part of his hand is in the Mon. St. George, Limassol (C).

Other parts are in : The Mon. St. Mamas, Larnaca (C); the Mon. Great Lavra (GA); the Mon. Docheiariou (GA); the Mon. Dionysiou (GA); the Mon. Xenophontos (GA); the Skete St. John Baptist (Rum.) (GA); the Skete Rossike, Thebaid (GA); the Mon. Panagia Proussiotissa, Karpenesi, Eurytania (GM); the Mon. St. Bessarion, Pyli, Thessaly (GM); the Mon. Eiso-dia, Molista, Konitsa (GM); the Mon. Prophet Elias, Parnassis (GM); the Hesychastirion, Analepsis, Kozane, Macedonia (GM); the Church St. Eleutherios, Amaroussion, Attika (GM); the Church St. George, Eleusis, Attika (GM); the Church Metamorphosis, Kalamaria, Salonica (GM); the Mon. Hagia Lavra, Kalavrita (GP) (2); the Mon. Pammegeston Taxiarchon, Nea Epidaurus, Nauplion (GP); the Church St. Tryphon, Diakopton, Achaia (GP); the Mon. St. Ignatios, Mytilene (GI); the Mon. Panagia Chozoviotissa, Amorgos (GI); the Mon. St. John the Theologian of Ipselou, Mytilene (GI); the Mon. Zoodochou Pigis, Andros (GI); the Mon. St. John the Theologian, Patmos (GI); the Church Koimisis, Hydra (GI); the Mon. Phaneromeni, Lefkas (GI); the Hesychastirion, St. Nicholas, Ano Vathia, Eubolia (GI); the Church St. Panteleimon, Heraklion (GC); the Church St. George, Antigoni, Burgaz (T). There are also parts of St. Menas in the following Coptic Orthodox Churches : The Church of St. Menas, Dair Mârî Minâ, Fûm al-Khalîg, Cairo; the Church of the Holy Virgin ad-Damshîriah, Old Cairo, and the Church of the Holy Virgin, Hârat ar-Rûm. Cairo.

MENAS KALLIKELADOS (Dec. 10)

He lived during the reign of Maximianus and was sent by the emperor to Alexandria to deal with domestic problems. He was a wise man and a devout Christian, who performed many miracles. When the emperor realized this, he sent Hermogenes to kill Menas. Menas suffered severe tortures but Hermogenes was converted. Menas was miraculously healed. Finally he suffered martyrdom.

His body reposes in the Church St. Menas, Heraklion (GC). His right leg is in the Mon. St. Nicholas, Galatake, Limne, Euboia (GI). Other parts are in : The Archbishopric of Nicosia (C); the Mon. Great Lavra (GA); the Mon. Docheiariou (GA); the Mon. Eisodia, Molista, Konitsa (GM); the Church St. Nicholas, Chrysso, Phokis (GM); the Mon. Bl. David Gerontos, Euboia (GI).

MENODORA (Sept. 10)

Menodora had two sisters, namely Metrodora and Nymphodora. They lived as hermits in the mountains of Nicomedia and suffered martyrdom during the persecutions of Maximianus.

Her skull is in the Mon. Great Lavra (GA). Other parts are in the Mon. St. Bessarion, Pyli, Thessaly (GM) and the Mon. St. John the Theologian, Patmos (GI).

MERCURIUS (Nov. 25)

Mercurius was a soldier of Scythia who fought against the invading barbarians, killing their king Regas, and gained the favour of Decius. Later refusing to sacrifice to Artemis, he was tortured and suffered martyrdom in Caesarea, Cappadocia.

Parts of his skull are in the Mon. Dionysiou (GA) and the Church St. Athanasius, Omilaion, Gardike, Phthiotis (GM). A part of his spine is in possession of Fr. Nicandros, Mon. St. Barbara (C). A part of his armaments are in the Mon. Pantocrator (GA).

Other parts are in :

Cyprus : The Mon. Kykko, Troodos.

Mount Athos : The Mon. Ivion; the Mon. Xeropotamou; the Mon. Pantocrator; the Mon. Docheiariou; the Mon. Xenophontos; the Mon. Zographou; the Mon. Karakallou; the Skete St. Panteleimon (Greek).

Greece, Mainland : The Mon. Barlaam, Meteora; the Mon. Meteora, Meteora; the Hesychastirion Analepsis, Kozane, Macedonia.

Peloponnesos : The Mon. Hagia Lavra, Kalavrita (3); the Mon. Forty Martyrs of Sebaste, Sparte; the Mon. Koimisis of Poretsos, Ileias; the Mon. Zerbitsa, Sparte; the Mon. Koimisis, Prastos, Kynouria (2); the Church St. Andrew, Ambelos, Achaia.

Greek Islands: The Mon. Platytera, Corfu; the Mon. Kechrovounion, Tinos; the Mon. St. Nicholas, Apoikia, Andros; the Mon. Zoodochou Pigis Andros; the Mon. Hagia Trias, Samos (2); the Mon. Holy Cross, Samos; the Mon. Bronta, Samos; the Mon. St. John the Theologian, Patmos; the Mon. Taxiarchon, Seriphos.

Turkey: The Theological Seminary, Chalke, Istanbul.

METHODIUS OF CONSTANTINOPLE (June 14)

He served as bishop of Syracuse and participated actively in the second iconoclastic controversy. Under Emperor Michael II, he suffered persecution and was kept in close confinement for seven years. When Theodora became regent in 842, she appointed Methodius Patriarch of Constantinople, and he at once summoned a council at which the lawfulness of venerating icons was affirmed. Methodius was a prolific writer of hymns. He died in 847.

Parts are in the Mon. St. George of Epanosephe, Monophatsiou, Heraklion (GC).

METHODIUS OF CRETE

He served as monk, later as hegoumen of the Monastery of the Archangels before he was consecrated bishop of Laki in Crete. He was arrested by the Turks and suffered martyrdom in 1793.

His hands, shoulder blade, ribs and feet are in the Mon. St. George of Epanosephe, Monophatsiou, Heraklion (GC).

METHODIUS OF PATTARA (June 20)

He lived during the latter part of the IIIrd and the beginning of the IVth century. He was not the bishop of Pattara, but the bishop of Olympus in Lycia and of Tyron. According to other sources, he served as bishop of Philippi in Macedonia. He was a Platonic philosopher and an opponent to the teachings of Origen. He wrote a Symposium on the Ten Virgins. During the Diocletian persecutions, he suffered martyrdom in Syria.

Parts are in the Mon. Panteleimon (GA).

METHODIUS OF THE SLAVS (July 7)

Born in Salonica about 815, he served as governor of a province. Together with his brother Cyril he was ordained to the priesthood about 863 and preached the Gospel in Moravia, where they had great success. In 869 he went to Rome. Pope Adrian II consecrated Methodius bishop, but on his return to the mission he was imprisoned. After two years, Pope John VIII got him released, and later he was confirmed as archbishop of Pannonia and Moravia. He died in Velehrad in 885.

Parts are in the Skete Bogoroditsa (Bulg.) (GA).

METRODORA (Sept. 10)

Metrodora had two sisters, namely Menodora and Nymphodora. They lived as hermits in the mountains of Nicomedia and suffered martyrdom during the persecutions of Maximianus.

Her skull reposes in the Mon. Taxiarchon, Petrake, Athens. Other parts are in : The Mon. Pantocrator (GA); the Mon. St. Agathon, Ipati, Lamia (GM); the Mon. St. Bessarion, Pyli, Thessaly (GM); the Mon. St. John the Theologian, Patmos (GI); the Mon. St. Nicholas, Galatake, Limne Euboa (GI).

METROPHANES OF CONSTANTINOPLE (June 4)

He served as bishop of Byzantium. Constantine the Great bestowed upon him the title of Patriarch of Constantinople. Being too old, he did not attend the Oecumenical Council in Nicaea in 325 but delegated Alexander as his representative. He died in 325.

His skull is in the Mon. Docheiariou (GA). Other parts are in the Mon. Panteleimon (GA).

MICHAEL

Together with George, Theodore, Lambrus and John, Michael was arrested. After the restoration of peace he adopted the ascetic life. Denounced by the authorities he was again arrested and suffered martyrdom.

The skull reposes in the Church St. Michael New Martyr, Samothrake (GI).

MICHAEL OF SYNNADE (May 23)

He lived during the reign of Leo V the Armenian. He served as a monk and was consecrated bishop of Synnada, Phrygia. Because of his opposition to the iconoclastic policies of the emperor, he was exiled. While in exile he performed many miracles.

The skull reposes in the Mon. Great Lavra (GA). The right hand is in the Church of the Anastasis, Jerusalem (P). The left foot is in the Mon. Iviron (GA).

Other parts are in : The Church of the Anastasis, Jerusalem (P); the Mon. Kykko, Troodos (C); the Mon. Panagia of Makhearas (C); the Church St. Mamas, Morphou (C); the Mon. Vatopedi (GA); the Mon. St. Stephen, Meteora (GM); the Mon. St. Bessarion, Pyli, Thessaly (GM); the Hesychastirion Analepsis, Kozane, Macedonia (GM); the Church St. Nicholas, Pevkakia, Athens; the Benaki Museum, Athens; the Mon. St. Ignatios, Mytilene (GI); the Mon. Genesio of Vryses, Siphnos (GI); the Mon. Zoodochou Pigis, Andros (GI); the Mon. Hagia Zoni, Blamare, Samos (GI); the Mon. Panagia, Samos (GI); the Mon. Panagia Tourliane, Mykonos (GI).

MNASON (Oct. 19)

Bishop of Tamassos. He is identified as the "old disciple" who offered hospitality to St. Paul on his way from Caesarea to Jerusalem (Acts XXI : 16). He succeeded Heraclidius as bishop of Tamassos, and is remembered for his many miracles. He suffered a martyr's death.

Parts are in : The Mon. Chrysorroiatissa, Koimisis, Paphos (C); the Mon. Kykko, Troodos (C); the Mon. Panagia of Makhaeras (C) (2).

MODESTUS OF JERUSALEM (Dec. 16)

He served as hegoumen of the Monastery of St. Theodosius Coenobiarchus, east of Bethlehem, and was consecrated Patriarch of Jerusalem. After the destruction of Jerusalem by Chosroes II, Modestus rebuilt the city and many churches and monasteries. He died in 637.

Parts of his skull are in the Mon. Vatopedi (GA), and the Mon. Bessarion, Pyli, Thessaly (GM). His right hand is in the Mon. Dionysiou (GA). Part of his spine is in the Mon. Analepsis, Geraki, Amalias (GP). Other parts are in :

Palestine : The Church of the Anastasis, Jerusalem (2).

Mount Athos : The Mon. Vatopedi; the Mon. Xeropotamou; the Mon. Panteleimon; the Mon. Xenophontos; the Mon. Constamonitou; the New Skete.

Greece, Mainland : The Mon. St. Stephen, Meteora; the Mon. St. Agathon, Ipati, Lamia; the Mon. St. Bessarion, Pyli, Thessaly; the Mon. St. George, Malessina, Lokris; the Church SS. Theodori, Atalante, Phthiotis; the Church SS. Constantine & Helena, Hagios Constantinos, Phthiotis; the Mon. Stagiadon, Trikkala; the Mon. Panagia Acheiropoietos, Drama, Macedonia; the Church Holy Apostles, Hymettos, Athens; the Church Metamorphosis, Plaka, Athens; the Church St. Nicholas, Kato Patesia, Athens.

Peloponnesos : The Mon. Hagia Lavra, Kalavrita (2); the Mon. Koimisis of Notena, Skiada; the Mon. Koimisis of Poretsos, Ileias; the Mon. Chrysopodaritssa, Koimisis, Patras; the Mon. Eisodia, Oblou; the Mon. SS. Theodori of Aroania, Kalavrita; the Mon. Koimisis of Makellarias, Kalavrita; the Church St. John the Baptist, Plaka, Achaia; the Church Koimisis, Kalavrita.

Greek Islands : The Mon. Panagia Zoodochou Pigis, Poros; the Mon. Evangelistria, Tinos; the Mon. Kechrovounion, Tinos; the Mon. St. Nicholas, Apoikia, Andros; the Mon. Zoodochou Pigis, Andros; the Mon. Panagia, Samos; the Mon. St. John the Theologian, Patmos; the Mon. Taxiarchon, Syme; the Mon. Bl. David Gerontos, Euboia; the Mon. St. Nicholas, Galatake Limne, Euboia; the Church St. Demetrius, Salamis; the Mon. St. Antony, Apezanon, Arkadia, Crete.

Turkey : The Theological Seminary, Chalke, Istanbul.

MOKIUS (May 11)

He was the son of wealthy Romans. He lived towards the end of the IIIrd century. He became a priest in Amphipolis, Thracia, here he destroyed an altar while Laodiceus the consul was sacrificing. Mokius was arrested and sent to Byzantium where he was beheaded.

Parts are in : The Mon. Dionysiou (GA); the Mon. Panteleimon (GA); the Mon. Zoodochou Pigis, Samos (GI).

MYRON (Sept. 17)

A disciple of St. Heracleidius, he later became bishop of Tamassos.

Parts are in the Mon. Kykko, Troodos (C).

MYRON OF CANDIA (March 20)

He lived in the XVIIIth century in Crete. He was a tailor and was accused by the Turks of homosexuality. He was forced to embrace Islam and upon his refusal he suffered martyrdom in 1793.

Parts are in the Mon. Kechrovounion, Tinos (GI) and the Church St. Myron, Malevizion, Heraklion (GC).

NATALIA (Aug. 26)

Born in Nicomedia, she was the wife of Adrianos of Nicomedia. When her husband testified before Maximianus the Emperor, she encouraged him. After the martyrdom of her husband, she went to Argypolis where she died peacefully sometimes after 298.

Parts are in the Mon. Kykko, Troodos (C) and the Mon. St. George, Malessina, Lokris (GM).

NAUM THE WONDERWORKER (Dec. 23)

He lived during the reign of Michael III (842-867), and assisted Cyril and Methodius in the conversion of the Bulgarians. He accompanied Cyril and Methodius to Rome where he met with Adrian II, Pope of Rome, with respect to the Bulgarian translation of the Holy Scriptures. He proceeded to Germany where he was arrested, but escaped and returned to Bulgaria.

Parts are in the Mon. Simon Petra (GA).

NEKTARIUS CEPHALAS (Nov. 9)

He was born in Thracia in 1846. From 1899 to 1903 he served as patriarch of Alexandria. While rector of the Rhizariou ecclesiastical school in 1904, he began the restoration of a nunnery on the island of Aegina. He was greatly revered during his life-time, and his tomb has been a place of pilgrimage since 1953. He died in Aegina in 1920.

The skull reposes in the Mon. St. Nektarios, Palaiochora, Aegina (GI). A part of a finger is in the Mon. Koimisis, Panorama, Salonica (GM). Two parts of the ribs are in the Mon. Zoodochou Pigis, Epitalion, Ileias (GP). Other parts are in :

The Mon. St. Barnabas, Salamis (C); the Mon. Pantanassa of Athens, Monesteraki, Athens; the Church St. Demetrius, Piraeus (GM); the Church Hagia Trias, Piraeus (GM); the Mon. Archangeliotissa, Xanthe, Thrace (GM); the Church St. Paraskeve, N. Krine, Salonica (GM); the Church St. Paraskeve, Nea Smyrna, Athens; the Mon. Forty Martyrs of Sebaste, Sparte (GP); the Mon. St. Nicholas of Kaltezon, Mantinia, Arkadia (GP); the Mon. St. Nektarios, Palaiochora, Aegina (GI); the Mon. Kechrovounion, Tinos (GI); the Cathedral of Naxos (GI); the Mon. Zoodochou Pigis, Patmos (GI); the Church St. Demetrius, Hydra (GI); the Mon. St. John the Baptist, Korakiaia (GC); the Mon. Koimisis, Angarathos, Heraklion (GC).

NEKTARIUS OF METEORA (May 17)

Nektarius and Theophanes came from a distinguished Byzantine family of Asparas. They became monks in 1495 and joined the kellion of an elderly hesychast called Sabas on the island in the lake of Ioannina. After his death, they went to Mount Athos and became disciples of Niphon. They returned to the island near Ioannina where they practised the ascetic life. Then they moved to Meteora where they reestablished the monastic life on the rock known as Barlaam. Here they built a church. Nektarius died in 1550, Theophanes in 1544.

His right hand is in the Mon. Barlaam, Meteora (GM).

NEKTARIUS OF MOUNT ATHOS (Dec. 5)

Born in the XVth century in Monastirion, Macedonia, his family was warned in a dream to leave their home because of an assault of the Turks. After their departure, his father, his brother and Nektarius entered the monastic life. Nektarius went to Mount Athos where he became one of the most virtuous monks. Because of some enmity with another monk, Nektarius went to live with Daniel, and only after several years did he return to live with Dionysius.

Parts are in the Skete Rossike, Thebaid (GA).

NEKTARIUS OF KERKYRA

He served as a monk in the Monastery of the Platytera in Corfu and excelled in asceticism and holiness. He is a local saint venerated by the believers of Corfu.

His whole body is in the Mon. Platytera, Corfu (GI).

NEKTARIUS OF VRYOULA (July 11)

He was born in Vryoula in Asia Minor and lost his father at the age of fifteen, when he moved into an Islamic community. Through the efforts of his mother he returned to the Christian Faith and joined the monastic life on Mount Athos where he became a monk in the Skete of St. Anne. Later, he went to Smyrna where he was recognized by the Turks who demanded from him to denounce his faith. Upon his refusal, he suffered martyrdom in 1820.

The skull is in the Great Skete St. Anne (GA). Parts are in the Church Koimisis, Nea Philadelphia, Athens.

NEOPHYTUS (Jan. 24)

He was born in 1134 in Kato Drys in poverty. When he was seventeen, his parents betrothed him. Seven months after his betrothal, he fled to the Monastery of Chrysos-tomos on Mount Coutzouvendi. After a pilgrimage to the Holy Land, he returned to Cyprus where he settled in a cave, his Enkleistra near Paphos. At the age of thirty-six he was ordained priest by the Bishop of Paphos and founded a monastery around his cave. He engaged in extensive writings on monastic discipline. He died at the age of eighty-five in 1219.

The skull and many other parts repose in the Mon. St. Neophytos, Paphos (C). Some parts are in : The Mon. Chrysorroiatissa, Koimisis, Paphos (C); (C); the Mon. Kykko, Troodos (C); the Church St. Nicholas, Perapedhi (C); the Mon. Panagia of Makhaeras (C) (3); the Church St. Mamas, Morphou (C); the Mon. Hagia Trias, Samos (GI).

NEOPHYTUS OF DOCHEIARIOU (Nov. 3)

He was the nephew of Euthymius, the XIth century founder of the Monastery of Dochei-ariou. Neophytus later became the hegoumen of the monastery, during whose administration the famous miracle of Sithonia occurred in which three monks of the monastery for gold's sake tried to kill a youth, who was miraculously saved and then related his story.

His skull is in the Mon. Docheiariou (GA).

NESTOR OF SALONICA (Oct. 27)

Born in the latter part of the IIIrd century in Salonica, he was a disciple of Demetrius. At the time of the games, he was challenged by Lyeus, a pagan, to a duel. Nestor, relying on God, fought and killed his adversary. After that Maximianus became angry and ordered that Nestor was to be killed. He was beheaded in Salonica in 303.

Part of his skin and part of his robe are in the Church Hypapante, Salonica (GM).

Other parts are in : The Mon. Iviron (GA); the Mon. Docheiariou (GA); the Mon. Barlaam, Meteora (GM); the Mon. Staghiadon, Trikkala (GM);

the Mon. St. Anastasia Pharmakolytria, Vasilika, Salonica (GM); the Mon. Hagia Lavra, Kalavrita (GP) (2); the Mon. Genesion, Demetsana (GP); the Mon. St. Ignatios, Mytilene (GI); the Mon. Zoodochou Pigis, Samos (GI).

NICHOLAS OF CHIOS (Oct. 31)

He was said to be mad since as a Christian he wore Turkish garments and identified himself with the Turkish community. In Chios he confessed his faith in Christ, and he was arrested by the Muslims. Upon his refusal to denounce his faith, he suffered martyrdom in 1754.

His skull reposes in the Mon. Meteora, Meteora (GM). Other parts are in : The Mon. Zoodochou Pigis, Samos (GI); the Church St. George, Frurion, Chios (GI); the Mon. St. John the Baptist, Korakiais (GC).

NICHOLAS OF KARPENESI (Sept. 23)

Born in Karpenesi, he went to Constantinople where the Turks attempted to convert him to Islam. He refused, suffered tortures and was finally beheaded. He died in 1672. He was buried in the Monastery of the Holy Virgin at Chalke.

The odour of sanctity is preserved in the Mon. Stavronikita (GA). Other parts are in : The Mon. Xeropotamou (GA); the Mon. Panagia Proussiotissa, Karpenesi, Eurytania (GM); the Church St. Paraskeve, Neraida (GM); the Church St. Eleutherius, Amaroussion, Attika (GM); the Mon. Hagia Lavra, Kalavrita (GP) (2); the Mon. Hagia Zoni, Blamare, Samos (GI); the Mon. Zoodochou Pigis, Samos (GI); the Mon. Bl. David Gerontos, Euboeia (GI); the Theological Seminary, Chalke, Istanbul (T); the Church St. George, Anitigoni, Burgaz (T).

NICHOLAS OF METSOVON (May 16)

He was born in Metsovon, Epirus. As a youth he went to Trikkala, Thessaly, where he worked for a baker. He embraced Islam, but aware of his sin, he returned to Christianity. He was arrested and tortured and finally burned. He suffered martyrdom in 1617 in Trikkala.

The skull and the odour of sanctity are preserved in the Mon. Barlaam, Meteora (GM). Part of his hand is in the Mon. St. Nicholas, Metsovon (GM).

NICHOLAS OF RETHYMNON (Oct. 28)

He is one of the four martyrs of Crete who was tortured by the Turks and suffered martyrdom in Rethymnon in 1824.

Parts are in the Mon. SS. Constantine and Helena, Arkadi, Rethymnon (GC).

NICHOLAS OF SICELIOTES (Aug. 23)

He was an ascete who had withdrawn to Neotakos Mountain in Euboia where he excelled in holiness. He is not mentioned in the Synaxarium.

Parts are in the Mon. David Gerontos, Euboia (GI).

NICHOLAS THE SOLDIER (Dec. 24)

He was a soldier in the army of Nikephorus I who fought against the Bulgarians. The daughter of an inn-keeper tried to seduce him three times but he refused. Later he had a dream in which he foresaw the victory of the Greeks and later their defeat. He became a monk and died in peace.

Parts are in the Mon. Panagia Tourliane, Mykonos (GI).

NICHOLAS THE WONDERWORKER (Dec. 6)

He was born around 300 in Lycia. He was the son of wealthy parents; when they died, he distributed the estate among the poor and travelled to Jerusalem. His prayers calmed the sea. He was ordained priest, then bishop of Myra in Lycia. He was famous for his philanthropic works. He attended the first Oecumenical Council in Nicaea in 325.

His skull is claimed by the Mon. St. Nicholas, Vlasia (GP) and the Mon. St. Nicholas, Apoikia, Andros (GI). A tooth is in the Mon. Hagia Lavra, Kalavrita (GP). A finger is in the Mon. St. Nicholas, Galatake, Limne, Euboia (GI).

Other parts are in: The Mon. Kykko, Troodos (C); the Mon. Barlaam, Meteora (GM); the Mon. Hagia Lavra, Kalavrita (GP) (2); the Mon. St. Nicholas of Kaltezon, Mantinia, Arkadia (GP); the Mon. St. Theodosios the New Martyr, Panarete, Nauplion (GP); the Mon. SS. Constantine & Helena, Kalamata (GP); the Church St. Nicholas, Exohi, Achaia (GP); the Church St. Andrew, Ambelos, Achaia (GP); the Mon. St. John the Theologian of Ipselou, Mytilene (GI); the Mon. Zoodochou Pigis, Andros (GI); the Cathedral of St. George, Istanbul (T); the Museum of Antalya (T).

NIKANDRUS OF MYRA (Nov. 4)

He was consecrated bishop of Myra by the Apostle Titus, and together with Ermaeus the priest he converted so many that the Governor Livanus tortured and finally killed him.

Parts are in the Mon. Hagia Lavra, Kalavrita (GP).

NIKANOR OF KALLISTRATOS (Aug. 7)

He was born in Salonica in 1363. In 1400 he left his parental home and entered the monastic life at Kallistratos where he performed many miracles. Here he discovered

an icon of Christ and built the Monastery of the Transfiguration on the summit of the mountain. He died in 1419.

Parts are in the Mon. Eisodia, Molista, Konitsa (GM) and the Hesychastirion Analepsis, Kozane, Macedonia (GM).

NIKEPHORUS I (June 2)

Born in Constantinople in 758. As a youth he lived as a hermit in Propontis, Marmara. After the death of Tarasios, the Emperor Nikephorus I appointed him patriarch in 806. He shared the name and the confidence of the emperor. He was a man of learning and moderation. Upon the accession of Leo V to the throne, Nikephorus was asked to "reopen the question of the icons", but he refused. In 815 he was accordingly deposed by a general council, and an iconoclast, Theodotos I set upon his place. His relics were taken to the Church of the Holy Apostles in Constantinople.

His skull reposes in the Mon. St. George, Malessina, Lokris (GM). His right hand is in the Mon. Chilandari (Serb.) (GA). Other parts are in the Mon. Kykko, Troodos (C).

NIKEPHORUS OF CHIOS (May 1)

He was born in Kardamyla in Chios in 1750. As a youth he entered the monastic life, and in 1802 he advanced to the rank of hegoumen. Later he entered the anchoritic life at Resta where many people came to be advised and healed by him.

His skull, part of his hands and legs are in the Church St. George, Vrontados, Chios (GI). Other parts are in the Church of the Anastasis, Jerusalem (P).

NIKETAS OF CHIOS (May 20)

He lived during the XIth century and entered the monastic life on the island of Chios. Here he discovered the icon of the Panagia on a tree and built a church in honour of the icon with the help of Constantine IX. He was exiled by Theodora but permitted to return by Isaac Comnenus. He died in Chios.

His skull reposes in the Mon. Nea Moni, Chios (GI). Parts are in the Church St. Lazarus, Kophinas, Chios (GI).

NIKETAS THE CONFESSOR (April 3)

Niketas lived during the VIIIth century. As a youth he entered the Monastery of Medikion, later he became the hegoumen of this monastery. He opposed the iconoclastic policies of Leo III the Isaurian. Several times he was imprisoned. He died in peace.

His skull is in the Mon. Iviron (GA). Other parts are in : The Church of the Anastasis, Jerusalem (P); the Mon. Kykko, Troodos (C); the Mon. Xeropotamou (GA); the Mon. Great Lavra (GA); the Mon. Dionysiou (GA); the Mon. Panteleimon (GA); the Mon. Zographou (GA); the Mon. St. George, Males-

sina, Lokris (GM); the Church St. Athanasius, Gravia, Phokis (GM); the Church St. Eleutherios, Amaroussion, Attika (GM); the Mon. Hagia Zoni, Blamare, Samos (GI); the Mon. Panagia, Samos (GI); the Mon. Holy Cross, Samos (GI); the Mon. Koimisis, Makrimali, Psachna, Euboia (GI).

NIKETAS OF NISYROS (June 21)

He was born in the beginning of the XVIIIth century on the island of Nisyros. He was educated in the Christian Faith; later, however, he was forced to embrace Islam. He decided to return to the Christian Faith and sailed for Chios where he was imprisoned, tortured and beheaded. He died in 1732.

Several parts are in the Mon. St. Niketas of Nisyros, Nisyros (GI) and the Church St. Lazarus, Kophinas, Chios (GI).

NIKODEMUS OF KERKYRA

He served as a monk in the Monastery of the Platytera in Corfu and excelled in asceticism and holiness. He is a local saint venerated by the believers of Corfu.

His whole body is in the Mon. Platytera, Corfu (GI).

NIKODEMUS OF MOUNT ATHOS (July 14)

He was born in Naxos in 1749 and was educated by his parish priest. Later he went to Smyrna and from there to Mount Athos where he became an ascete and a scholar. He lived in a cave near Karyes. He died in 1809 loved by all monks.

His skull reposes in the Cathedral of Naxos (GI). Parts are in the Mon. Panagia, Samos (GI).

NIKON THE PENITENT (Nov. 26)

He was born in the beginning of the Xth century in Pontus Polemoniacus. His father was a wealthy landowner. He entered the monastic life and left for Crete, Euboia, Aegina and the Peloponnesos. In Sparte he fought against the Jews of the region. He performed many miracles and founded a monastery on the Peloponnesos, where he died in peace in 998.

Parts of his skull are in the Mon. Bl. Patapios, Loutraki, Corinthias (GM) and the Mon. Forty Martyrs of Sebaste, Sparte (GP). His leg is in the Mon. Forty Martyrs of Sebaste, Sparte (GP). Other parts are in : The Mon. Panagia Proussiotissa, Karpenesi, Eurytania (GM); the Mon. Staghiadon, Trikkala (GM); the Mon. Panagia, Samos (GI); the Mon. St. John the Baptist, Korakiais (GC).

NILUS OF ANCYRA (Nov. 12)

He was born in Ancyra in 430 and became a disciple of St. John Chrysostomos at Constantinople. Later he founded a monastery at Ancyra where he wrote many books. He should not be confused with Nilus of Sinai, who was a contemporary of Nilus of Ancyra.

A leg is in the Church Bl. Nilus, Piraeus (GM). Other parts are in the Mon. Vatopedi (GA).

NILUS OF MOUNT ATHOS (Nov. 12)

He was a gifted monk on Mount Athos who performed many miracles. He lived a life of strict ascetism and died in peace in 1651.

Parts are in : The Mon. Vatopedi (GA); the Mon. Xeropotamou (GA); the Mon. Great Lavra (GA); the Mon. Docheiariou (GA); the Skete St. Panteleimon (Greek) (GA); the Skete Rossike, Thebaid (GA).

NINE DEACONS OF PERSIA (May 16)

They suffered martyrdom together with the bishops Audas and Audiesus and other clergymen.

Parts are in the Church Evangelismos, Peristeri, Athens.

NIPHON II (Aug. 11)

He served as patriarch of Constantinople from 1486-1489, 1497-1498, and in 1502. In his youth he was a learned scholar, then became a monk on Mount Athos, at Vatopedi, Great Lavra, at Karyes and finally at Dionysiou. Because of his learning and wisdom, he was elected bishop of Salonica; later he was consecrated patriarch of Constantinople. He was slandered and went to the Monastery of St. John the Baptist. He was recalled to the see, but banished again to Adrianopolis. He was offered another bishopric but was exiled again. The last years of his life he spent in secrecy in a monastery.

Parts are in : The Mon. Dionysiou (GA); the Mon. Panteleimon (GA); the Skete Rossike, Thebaid (GA); the Mon. Hagia Trias, Koropi (GM); the Mon. St. John the Theologian, Patmos (GI).

NIPHON OF MOUNT ATHOS (June 14)

He was the son of a priest and joined the monastic life at the Monastery of St. Nicholas at the age of ten. For three years he lived at the Great Lavra and became a disciple of Theognotos. Then he withdrew to a cave where he lived for fourteen years and performed many miracles. He died at the age of ninety-six.

Part of the arm is in the Mon. Pammegeston Taxiarchon, Nea Epidaurus, Nauplion (GP).

NOMON (Dec. 11)

As a youth he entered the monastic life and excelled in spirituality. He died at an old age, and his relics were piously collected. They performed many miracles.

Parts are in the Mon. Panagia of Makhaeras (C).

NYMPHODORA (Sept. 10)

Nymphodora had two sisters, namely Menodora and Metrodora. They lived as hermits in the mountains of Nicomedia and suffered martyrdom during the persecutions of Maximianus.

Three fingers are in the Mon. Zerbitsa, Sparte (GP). Other parts are in : The Church of the Anastasis, Jerusalem (P); the Mon. St. Bessarion, Pyli, Thessaly (GM); the Mon. Zoodochou Pigis, Andros (GI); the Mon. Koimisis, Makrimali, Psachna, Euboia (GI).

ONESIPHORUS (July 18)

Coming from Constantinople, Onesiphorus arrived in Paphos and then proceeded to Anarita where he lived as an anchorite.

Parts are in the Mon. Kykko, Troodos (C).

ONUPHRIUS THE EGYPTIAN (June 12)

According to the information by Paphnutius, a contemporary of Onuphrius, he was a hermit who excelled in the ascetic life inhabiting the Desert of Thebes near Hermopolis. He is said to have lived for sixty years in the desert on vegetables and water. Just before his death an angel appeared unto him informing him that he would die. He is highly venerated by the Egyptian Desert Fathers. His cave is also shown near the Monastery of the Forty Martyrs of Raithu in Sinai.

A hand is in the Theological Seminary, Chalke, Istanbul (T). Other parts are in : The Mon. Panagia Proussiotissa, Karpenesi, Eurytania (GM); the Church St. George, Giannitsa, Macedonia (GM); the Church St. Nicholas, Heptalophos, Phokis (GM); the Mon. St. Ignatios, Mytilene (GI); the Mon. Zoodochou Pigis, Samos (GI).

OUARUS OF EGYPT (Oct. 19)

He served in the Roman army of Maximianus in Egypt and was known for his courage. He visited the Christians in prison; and when he learned that one Christian had died, he volunteered his service and went to prison to take his place. The governor who heard about this became angry and caused his martyrdom.

Parts are in the Mon. Kykko, Troodos (C).

ORESTES (Nov. 10)

He lived in Tyana of Cappadocia and was arrested by Maximus the Governor. He was tortured and suffered martyrdom in 289.

Parts are in the Mon. Karakallou (GA) and the Mon. St. Ignatios, Mytilene (GI).

PACHOMIUS THE GREAT (May 15)

He was born in Esna in 290. He served as a soldier in the imperial army. On being released, he became a Christian and became a disciple of Palemon at Tabennisi. He established altogether eleven monasteries, the most famous in Tabennisi and Pabau. He is known as the founder of communal monasticism. He died in Tabennisi in 346.

Parts are in : The Mon. Great Lavra (GA); the Mon. Taxiarchon of Pithariou, Eresos, Mytilene (GI); the Mon. St. John the Theologian, Patmos (GI).

PACHOMIUS OF RUSSIA (May 21)

He was sold to a Turk who demanded from him to embrace Islam. Upon his refusal, he was tortured, stoned and finally beheaded. He suffered martyrdom in 1730.

Parts of his skull are in the Mon. St. John the Theologian, Patmos (GI). Other parts are in : The Mon. St. Paul (GA); the Skete Rossike, Thebaid (GA); the Mon. St. John the Theologian, Patmos (GI).

PAISIUS OF EGYPT (June 19)

He was one of the pre-Nicene desert fathers. As a youth he became a monk and excelled in self-torture and long vigils. He performed many miracles and died in peace.

Parts are in the Hesychastirion Analepsis, Kozane, Macedonia (GM) and the Mon. Analepsis, Geraki, Amalias (GP).

PANAGIOTES OF CAESAREA (June 24)

He was born in Caesarea and forced to embrace Islam. Upon his refusal, he was tortured and finally suffered martyrdom in Constantinople by the Turks in 1767.

Parts are in the Skete St. Panteleimon (Greek) (GA).

PANARETUS OF PAPHOS (May 1)

He lived in the XVIIIth century and served as bishop of Paphos from 1769-1788. He was a virtuous man who kept in secret his many good deeds. Throughout his life he wore an iron chain on his body which was discovered after his death. This chain is endowed with miraculous powers. He died in Paphos in 1791.

His vestments are in the Church St. John, Kilani (C).

PANTELEIMON (July 27)

He served as the court physician to the Emperor Galerius. From a life indulgence he was converted by a Christian friend. During the reign of Diocletian he was imprisoned and severely tortured before he was beheaded. He died in Bithynia in 304.

In the XIIIth century the skull of St. Panteleimon reposed in the Cathedral of St. Sophia in Constantinople. Today the skull or parts of the skull are claimed by : The Mon. Gregoriou (GA) ; the Mon. Panteleimon (GA) ; the Mon. Meteora, Meteora (GM) ; the Mon. St. Bessarion, Pyli, Thessaly (GM) ; the Mon. St. John the Theologian, Seteia (GC). The lower jaw is in the Mon. Koimisis, Angarathos, Heraklion (GC). The right hand is claimed by the Mon. Vato-pedi (GA) and the Mon. Meteora, Meteora (GM). The wrist of the right hand is in the Mon. Dionysiou (GA). The Mon. Ivron (GA) and the Mon. Eisodia, Molista, Konitsa (GM) also claim to have a hand. The index finger is in the Church St. Panteleimon, Acharnai St., Athens, while other fingers are in : The Church SS. Constantine & Helena, Hagios Constantinos, Phthiotis (GM) ; the Mon. Forty Martyrs of Sebaste, Sparte (GP) ; the Mon. St. Nicholas of Varson, Neochorion, Mantinia, Tripolis (GP) ; the Mon. St. Panteleimon, Myrtou (C). Parts of a hand with skin are in possession of Fr. Nicandros, Mon. St. Barbara (C) and the Mon. Zoodochou Pigis, Andros (GI). One leg is in the Mon. Koimisis, Panorama, Salonica (GM), and the other is in the Mon. St. Nicholas of Emerovigliou, Santorini (GI). The right foot is in the Mon. Chilandari (Serb.) (GA), while parts of the other foot are in the Mon. Philotheou (GA) and in the Mon. St. George of Kremnon, Volimai, Zakynthos (GI).

In the XIIIth century the blood of Panteleimon was placed in a reliquary with milk, yet without having mixed. A reputed relic of the martyr's blood is kept at Ravello, Italy, where it displays the phenomenon of liquefaction. Other parts are in :

Palestine : The Church of the Anastasis, Jerusalem (3).

Cyprus : The Mon. Troodhitissa ; the Archbishopric of Nicosia ; the Mon. Chrysorroiatissa, Koimisis, Paphos ; the Mon. Kykko, Troodos ; the Mon. Panagia of Makhaeras (4) ; the Church St. Mamas, Morphou.

Mount Athos : The Mon. Xeropotamou ; the Mon. Pantocrator ; the Mon. Great Lavra ; the Mon. Docheiariou ; the Mon. Koutloumoussiou ; the Mon. St. Paul ; the Mon. Gregoriou ; the Mon. Simon Petra ; the Mon. Xenophontos ; the Mon. Constamonitou ; the Mon. Zographou ; the Great Skete St. Anne ; the Skete St. Panteleimon (Greek) ; the New Skete ; the Skete Rossike, Thebaid ; the Skete St. Andreas ; the Skete Bogoroditsa (Bulg).

Greece, Mainland : The Mon. Barlaam, Meteora ; the Mon. St. Stephen, Meteora ; the Mon. Meteora, Meteora ; the Mon. Panagia Proussiotissa,

Karpenesi, Eurytania; the Mon. St. Agathon, Ipati, Lamia; the Mon. St. Bessarion, Pyli, Thessaly; the Mon. Bl. Meletios, Oinoë, Attika; the Mon. Panagia Ambelakiotissa and St. Polycarp, Naupaktos; the Mon. Genesion, Mt. Amomon, Nea Makri; the Mon. St. George, Malessina, Lokris; the Mon. Prophet Elias, Parnassis (4); the Mon. Genesion, Rombou, Akarnania; the Church St. Spyridon, Piraeus; the Church St. Paraskeve, Neraida; the Church St. Demetrius, Mavrilos, Phthiotis; the Church Koimisis, Neochorion, Tymphristou, Phthiotis; the Church St. Paraskeve, Velessiotes, Phthiotis; the Church St. Athanasius, Archanion, Phthiotis; the Mon. Staghiaodon, Trikkala; the Mon. Koimisis of Rendina, Karditsa, Thessaly; the Mon. Koimisis, Ligovitsi, Xeromeron, Agrinion; the Mon. Panagia Acheiropoietos, Drama, Macedonia; the Hesychastirion Analepsis, Kozane, Macedonia; the Church St. George, Asvestochorion, Salonica; the Church Zoodochou Pigis, Ampelokipe, Salonica; the Church St. Therapon, Salonica; the Church Prophet Elias, Salonica; the Mon. Koimisis, Panagia, Thesporotia, Epirus; the Mon. Koimisis, Varnakova, Phokis (6); the Church St. Athanasius, Gravia, Phokis.

Athens: The Church St. Antony, Patesia; the Church St. Gerasimos of Kouponia, Ano Ilisia; the Church Evangelismos, Peristeri; the Church St. Nicholas, Pevkakia; the Church Hagia Sophia, Psychiko; the Church St. Anastasia, Perissos, Nea Iona; the Church St. Nicholas, Chalandri; the Benaki Museum.

Peloponnesos: The Mon. Hagia Lavra, Kalavrita (10); the Mon. Hagia Trias, Akrata, Aigialia; the Mon. St. Theodosios the New Martyr, Panarete, Nauplion; the Mon. Prophet Elias, Corinthias; the Mon. Zoodochou Pigis, Kastri, Kastorion; the Mon. Chrysopodaritissa, Koimisis, Patras; the Mon. Koimisis, Mega Spylaion, Kalavrita; the Mon. Koimisis, Malevi; the Mon. Zerbitsa, Sparte; the Mon. Eisodia, Oblou; the Mon. Zoodochou Pigis, Elona, Kynouria; the Mon. Koimisis of Makellarias, Kalavrita; the Mon. Analepsis, Geraki, Amalias; the Mon. Koimisis, Prastos, Kynouria; the Church St. Charalampos, Akrata, Achaia; the Church St. Tryphon, Diakopton, Achaia; the Church Koimisis, Kalavrita; the Church St. Basil, Selianitika, Achaia; the Church St. Nicholas, Exohi, Achaia; the Church St. Andrew, Ambelos, Achaia.

Greek Islands: The Mon. Platytera, Corfu; the Mon. Evangelistria, Tinos; the Mon. Kechrovounion, Tinos; the Mon. St. Ignatios, Mytilene; the Mon. Panagia Chozoviotissa, Amorgos; the Mon. St. Apoikia, Andros; the Mon. St. Panteleimon, Telos; the Church Taxiarchon, Megalo Chorio, Telos; the Mon. Genesion of Vryses, Siphnos; the Mon. Zoodochou Pigis, Andros (7); the Mon. Hagia Trias, Samos; the Mon. Zoodochou Pigis, Samos (2); the Mon. Panagia, Samos (2); the Mon. Prophet Elias, Samos; the Mon. Holy Cross, Samos; the Mon. Bronta, Samos; the Mon. St. John the Theolog-

gian, Patmos; the Mon. Zoodochou Pigis, Patmos; the Mon. Evangelismos, Skiathos; the Mon. Taxiarchon, Seriphos; the Mon. Taxiarchon, Syme; the Mon. Evangelismos of Kepouraion, Kephalaria; the Mon. St. Nicholas, Galatake, Limne, Euboia; the Church Metamorphosis, Volissos, Chios; the Church Zoodochou Pigis, Koine, Chios; the Mon. Nea Moni, Chios; the Church Eisodia, Salamis; the Church St. Demetrius, Salamis; the Church Koimisis, Aegina; the Church SS. Theodori, Hydra; the Church St. Panteleimon Hydra.

Crete: The Mon. St. George of Epanosephe, Monophatsiou, Heraklion (2); the Mon. Hagia Trias, Tsangarolon, Akroteri; the Mon. St. Antony, Apezanon, Arkadia; the Mon. Prophet Elias, Roustika, Rethymnon; the Mon. St. John the Theologian, Prevele, Rethymnon.

Turkey: The Theological Seminary, Chalke, Istanbul (4).

PAPHNUTIUS (Sept. 25)

He was a bishop in the Upper Thebaid who was imprisoned and tortured and liberated at the accession of Constantine. He attended the Oecumenical Council of Nicaea and was greatly honoured by the emperor who kissed his face from where his eye had been torn out. He opposed the proposal to make celibacy compulsory for the clergy and his arguments prevailed to defeat the proposal. He performed many miracles.

Parts are in the Mon. Chrysopodaritissa, Koimisis, Patras (GP) and in the Church of St. Mercurius, Tammuâh, Egypt.

PAPYLUS OF PERGAMON (Oct. 13)

He lived during the middle of the IIIrd century. He was a physician and a deacon. Because of his witness, he was arrested by the Governor of Thyatira; and after many tortures, he suffered martyrdom in Thyatira, Lydia.

Parts are in the Mon. Stavronikita (GA) and the Mon. Prophet Elias, Samos (GI).

PARASKEVE (July 26)

She was the daughter of Agathon and Politeia, and being born on a Friday, she was named "Paraskeve". After the death of her parents, she distributed all her wealth and gave it to the poor. She proceeded to Rome where she preached the Gospel. She suffered martyrdom during the reign of Antoninus Pius (138-161).

(This saint is not to be confused with Paraskeve of Epivates, whose full body reposes in the Church of St. Paraskeve in Jassy, Rumania).

The skull or parts of the skull of St. Paraskeve are claimed by ten monasteries or churches; these are: The Church of the Anastasis, Jerusalem (P); the Mon. Panteleimon (GA); the Mon. St. Bessarion, Pyli, Thessaly (GM); the Mon. Evangelistria, Evangelistria, Petra, Livadia (GM); the Mon.

Prophet Elias, Parnassis (GM); the Mon. Taxiarchon, Petrake, Athens; the Mon. St. Nicholas of Varson, Neochorion, Mantinia, Tripolis (GP); the Mon. Prophet Elias, Santorini (GI); the Mon. Koimisis, Makrimali, Psachna, Euboia (GI). The lower jaw reposes in the Mon. Nea Moni, Chios. Her right arm is in the Mon. St. Agathon, Ipati, Lamia (GM). Her right hand is claimed by four monasteries: The Mon. Iviron (GA); the Mon. Dionysiou (GA); the Mon. Simon Petra (GA); the Mon. Genesion, Demetsana (GP). Her left hand is in the Mon. Meteora, Meteora (GM). Another hand is claimed by the Mon. Docheiariou (GA). Fingers are in: The Mon. Genesion, Retha, Valtou, Aitolokarnania (GM); the Church Koimisis, Palaiovracha, Phthiotis (GM); the Church St. Demetrius, Mavrilos, Phthiotis (GM); the Church St. Paraskeve, Salonica (GM).

Other parts are in:

Palestine: The Church of the Anastasis, Jerusalem; the Mon. St. Sabas, Wâdî an-Nâr.

Cyprus: In possession of Fr. Nicandros, Mon. St. Barbara; the Mon. Kykko, Troodos; the Mon. Panagia of Makhaeras (2).

Mount Athos: The Mon. Vatopedi; the Mon. Xeropotamou; the Mon. Great Lavra; the Mon. Koutloumoussiou; the Mon. Dionysiou; the Mon. Simon Petra; the Mon. Xenophontos; the Mon. Karakallou; the Mon. Philotheou; the Skete St. Panteleimon (Greek); the Skete St. Andreas.

Greece, Mainland: The Mon. Barlaam, Meteora; the Mon. St. Stephen, Meteora; the Mon. Meteora, Meteora; the Mon. Panagia Proussiotissa, Karpenesi, Eurytania; the Mon. St. Agathon, Ipati, Lamia; the Mon. St. Bessarion, Pyli, Thessaly; the Mon. Eisodia, Molista, Konitsa; the Mon. Bl. Meletios, Oinoë, Attika; the Mon. Panagia Ambelatiotissa and St. Polycarp, Naupaktos; the Church St. Paraskeve, Nea Kallipoli, Piraeus; the Church St. Eleutherios, Amaroussion, Attika; the Church St. George, Eleusis, Attika; the Mon. St. Hierotheos, Megara; the Mon. Genesion, Mt. Amomon, Nea Makri; the Benaki Farm, Nea Makri, Marathon; the Mon. Jerusalem, Davleia, Levadia; the Mon. St. George, Malessina, Lokris; the Church St. Demetrius, Piraeus; the Church St. Demetrius, Neo Phaleron, Piraeus; the Church Koimisis, Neochorion, Tymphristou, Phthiotis; the Mon. Stagiadon, Trikkala; the Mon. Metamorphosis Phlamourion, Volos; the Mon. Koimisis, Ligovitsi, Xeromeron, Agrinion; the Mon. Hagia Trias Vythos, Pendalophos, Kozane; the Mon. Panagia Gabriotissa, Mt. Parnassos, Dadi; the Hesychastirion Analepsis, Kozane, Macedonia; the Mon. St. Anastasia Pharmakolytria, Vasilika, Salonica (2); the Church Koimisis, Lakka, Macedonia; the Church St. George, Giannitsa, Macedonia; the Church Metamorphosis, Kalamaria, Salonica; the Church Zoodochou Pigis, Ampelokipe, Salonica; the Church St. Therapon, Salonica; the Church Prophet

Elias, Salonica; the Church St. Nicholas, Heptalophos, Phokis; the Church St. Nicholas, Chrysso, Phokis; the Mon. Koimisis, Varnakova, Phokis, (2). *Athens*: The Church St. Gerasimos of Kouponia, Ano Ilisia; the Church St. Thomas, Ampelokepoi; the Church Metamorphosis, Viron; the Church St. Nicholas, Pevkakia; the Church St. Paraskeve, Nea Smyrna; the Church Invention of Holy Cross, Aigaleon; the Church SS. Anargyroi, Nea Ionia; the Church St. Nicholas, Chalandri; the Benaki Museum.

Peloponnesos: The Mon. Hagia Lavra, Kalavrita (10); the Mon. St. Nicholas of Kaltezon, Mantinia, Arkadia; the Mon. SS. Constantine & Helena, Kalamata; the Mon. St. Theodosios the New Martyr, Panarete, Nauplion; the Mon. Koimisis of Poretsos, Ileias; the Mon. Prophet Elias, Corinthias; the Mon. Zoodochou Pigis, Kastri, Kastorion; the Mon. Chrysopodaritissa, Koimisis, Patras; the Mon. Koimisis, Mega Spylaion, Kalavrita; the Mon. Eisodia, Oblou; the Gerocomeion, Koimisis, Patras; the Mon. Pamme-geston Taxiarchon, Nea Epidauros, Nauplion; the Mon. Zoodochou Pigis, Elona, Kynouria; the Mon. Koimisis of Makellarias, Kalavrita; the Mon. Koimisis, Prastos, Kynouria (2); the Church Koimisis, Kalavrita; the Church Zoodochou Pigis, Aigion; the Church Genesion, Kerteze, Achaia; the Church St. Nicholas, Exohi, Achaia.

Greek Islands: The Mon. Panagia Zoodochou Pigis, Poros; the Mon. Evangelistria, Tinos; the Mon. Kechrovounion, Tinos; the Mon. Taxiarchon of Pithariou, Eresos, Mytilene; the Mon. St. Nicholas, Apoikia, Andros; the Mon. St. John the Theologian of Ipselou, Mytilene; the Church Taxiarchon, Megalo Chorio, Telos; the Mon. Genesion of Vryses, Siphnos; the Mon. Zoodochou Pigis, Andros (5); the Mon. Hagia Zoni, Blamare Samos; the Mon. Hagia Trias, Samos (2); the Mon. Holy Cross, Samos; the Mon. St. John the Theologian, Patmos; the Mon. Phaneromeni, Lefkas; the Mon. Taxiarchon, Seriphos; the Mon. Taxiarchon, Syme; the Hesy-chastirion St. Nicholas, Ano Vathia, Euboia; the Church Metamorphosis, Volissos, Chios; the Church St. John the Baptist, Kataraktis, Chios; the Mon. Nea Moni, Chios; the Church SS. Theodori, Hydra; the Church St. Nicholas, Spetse; the Church St. Demetrius, Salamis.

Crete: The Mon. St. George of Epanosephe, Monophatsiou, Heraklion; the Mon. Hagia Trias, Tsangarolon, Akroteri; the Mon. St. John the Baptist, Korakiais; the Mon. St. Antony, Apezanon, Arkadia; the Mon. St. John the Theologian, Seteia; the Mon. Koimisis, Angarathos, Heraklion.

Turkey: The Theological Seminary, Chalke, Istanbul (3).

PARMENAS THE DEACON (July 28)

He was one of the seven deacons appointed by the Holy Apostles in Jerusalem (Acts VI:5).

Later he went to preach the Gospel in foreign lands.

Parts are in the Mon. Koimisis, Prastos, Kynouria (GP).

PARTHENIUS OF LAMPSAKOS (Feb. 7)

He was the son of the deacon of the Church of St. Christophorus in Melitopolis, and he lived during the reign of Constantine the Great. Though he was illiterate, he was gifted. He worked as a fisherman and later studied the Holy Scriptures. He was ordained to the priesthood and then he was consecrated bishop of Lampsakos. He performed many miracles and died in peace.

Parts of his skull are in the Mon. Esphigmenou (GA) and in the Mon. Koimisis, Makrimali, Psachna, Euboia (GI). One finger is in the Mon. Analepsis, Geraki, Amalias (GP). Another finger is in the Mon. Koimisis, Makrimali, Psachna, Euboia (GI).

Other parts are in : The Mon. Kykko, Troodos (C); the Mon. Xeropotamou (GA); the Mon. Dionysiou (GA); the Mon. Constamonitou (GA); the Skete St. Panteleimon (Greek) (GA); the Mon. Hagia Zoni, Blamare, Samos (GI); the Mon. St. John the Theologian, Patmos (GI); the Mon. Zoodochou Pigis, Patmos (GI).

PARTHENIUS OF RADOVISION (July 21)

He was born in Varsounia in Thessaly and was consecrated bishop of Radovision. He performed many miracles and saved the sheep from diseases. He died in Radovision in 1777.

His skull reposes in the Church St. Parthenius, Valentzikon, Arta (GM). Other parts are in the Mon. St. Bessarion, Pyli, Thessaly (GM).

PATAPIUS OF EGYPT (Dec. 8)

Born in Thebes of Egypt, he joined the monastic life at an early age and gained widespread fame. He went to Constantinople where he performed many miracles, including the restoring of eyesight and casting out of evil spirits.

His skull is in the Mon. Patapius, Loutraki, Corinthias (GM). His lower jaw is in the Archbishopric of Nicosia (C). Other parts are in the Mon. Xeropotamou (GA).

PATRICK OF PRUSA (May 19)

He served as bishop of Prusa during the governorship of Julian. Because of his confession, he was arrested and beheaded.

Parts are in the Theological Seminary, Chalke, Istanbul (T).

PAUL THE APOSTLE (June 29)

He was born in Tarsus in Cilicia, and until his conversion he was known as Saul. He studied under Rabbi Gamaliel at Jerusalem, and learned the trade of a tent-maker.

He was present at the martyrdom of St. Stephen. Once on his way to Damascus, he was converted by a sudden vision in which Christ appeared. He was baptized and retired to Arabia. Later he engaged in extensive missionary work on three missionary journeys to Cyprus, Asia Minor, Syria, Macedonia and Greece. After about twelve years, he returned to Jerusalem where he was taken into custody by the Roman Governor. He appealed for trial and was sent to Rome where after two years he suffered martyrdom.

Parts are in the Mon. Taxiarchon, Aigialia (GP) and the Mon. St. John the Theologian, Patmos (GI).

PAUL THE CONFESSOR (March 8)

He lived during the IXth century and served as bishop of Prusia and fought against the iconoclasts. Subsequently he was sent into exile.

His skull is in the Mon. Simon Petra (GA). Parts are in the Theological Seminary, Chalke, Istanbul (T).

PAUL OF CONSTANTINOPLE (Nov. 6)

Born in Salonica, he was made a deacon in 351 and secretary to Alexander, patriarch of Constantinople. He became patriarch of Constantinople but was expelled by Constantius. Paul went to Rome where he met with Athanasius. Finally Paul suffered martyrdom in exile being assassinated by Arians while celebrating the eucharist.

His skull is in the Mon. Simon Petra (GA).

PAUL OF PERGAMON (Dec. 15)

He was born in Pergamon during the reign of Constantine VII Porphyrogenitus. Paul's brother was Basil, whom his parents forced to be married. But after being married, Basil joined the monastic life in the laura of St. Elias, Olympus, Bithynia. After some time, Paul joined his brother and they lived there together. Paul died in 956.

Parts are in the Mon. St. John the Theologian, Patmos (GI).

PAUL THE THEBAN (Jan. 8)

He is generally admitted to have been the first hermit. St. Jerome in his life calls him "principis vitae monasticae". At the age of sixteen he fled into the Eastern desert to escape the Decian persecution, and remained permanently there. Before his death, he was visited by St. Antony to whom he gave his tunic formed of palm leaves stitched together. His death seems to have taken place soon after 340. His relics repose in the subterranean Church of St. Paul the Theban in the Monastery of St. Paul near the Red Sea at Mount Couzum.

The whole body reposes in the Church of St. Paul the Theban in the Monastery of St. Paul the Theban in Egypt. Parts are in the Mon. Docheiariou (GA).

PEGASIOUS (Nov. 2)

He lived in the first part of the IVth century in Persia and confessed his Christian Faith before the authorities. He suffered martyrdom during the persecutions of Shapur II together with Akindynus, Anempodistus, Elpidophorus and Aphthonius.

Parts are in the Mon. Bl. Gerontos, Euboa (GI).

PELAGIA THE PENITENT (Oct. 8)

Born in Antioch, she was a notoriously licentious dancing-girl who caught the attention of Bishop Nonnus of Edessa. Hearing a sermon of the bishop, Pelagia repented and was baptized. She went to Jerusalem disguised as a man, and lived as a solitary on the Mount of Olives under the name of Pelagius. There she died.

PELAGIA OF TARSUS (May 4)

She was a beautiful girl and was forced to be the wife of a son of the Emperor Diocletian. When she became a Christian, the young man committed suicide. Instead of punishing Pelagia, the emperor desired her for himself, but she rejected him and was roasted to death.

The relics may belong to either of the two saints. Part of the arm is in the Mon. Analepsis, Geraki, Amalias (GP). A finger is in the Mon. St. George of Kremnon, Volimai, Zakynthos (GI). Other parts are in : The Mon. Kykko, Troodos(C); the Mon. Xeropotamou (GA); the Mon. Great Lavra (GA); the Mon. Dionysiou (GA); the Hesychastirion Analepsis, Kozane, Macedonia (GM); the Mon. St. Ignatios, Mytilene (GI); the Mon. St. George of Epanosephe, Monophatsiou, Heraklion (GC); the Mon. Genesion of Savathianon, Heraklion (GC).

PETER OF ALEXANDRIA (Nov. 24)

He was elected archbishop of Alexandria in 300, and during the times of persecution he suffered and then went into hiding. He was accused to be too lenient with the lapsed Christians. Later during the persecutions of Maximianus, he suffered martyrdom. To the Egyptian Church, he was the seal and fulfillment of persecution. He died in 311.

Parts of his skull are in the Mon. Dionysiou (GA) and the Mon. Koimisis, Kleiston, Phili, Attika (GM).

PETER THE APOSTLE (June 29)

He was a fisherman on the Sea of Galilee and the brother of Andrew. Originally he was called Simon; Jesus gave him the title Kepha. He had a unique position among the apostles. He was the first one to identify Jesus as the Messiah. He also was the first apostle to whom Jesus appeared after the resurrection. He addressed the crowd at Pentecost and performed miracles in the name of Christ. He passed sentence on Ananias

and Sapphira, admitted Cornelius the first gentile to baptism. He was imprisoned by Herod Agrippa but escaped. He served as bishop of Antioch and eventually went to Rome where he suffered martyrdom under Nero by being crucified head downwards at his own request.

Parts of the prison-chains are in the Mon. Dionysiou (GA). Other parts are in : The Mon. Iviron (GA); the Mon. Panteleimon (GA); the Church St. Nicholas, Chalandri, Athens; the Mon. Eisodia, Oblou (GP); the Tahira of the Syrian Catholics in Mosul, Iraq.

PETER OF ARGOS (May 3)

He was born in Constantinople in the IXth century. Together with Plato his younger brother, he joined the monastic life. When Nicholas I, Patriarch of Constantinople, asked him to serve as bishop of Corinth, he refused. Later he accepted to be consecrated bishop of Argos, and he gained fame for his love and compassion for his people. He died at the age of seventy in Argos.

Parts are in the Church St. Peter, Argos (GP).

PETER OF MOUNT ATHOS (June 12)

He lived in the IXth century in Constantinople. He served in the imperial army and was promoted to be commander. In a battle against the Arabs he was captured and taken to Samarra. There he fasted and prayed until he was delivered by St. Nicholas. He went to Rome and from there to Mount Athos where he performed many miracles. He was buried in Phokes in Thracia.

Parts are in : The Mon. Docheiariou (GA); the Mon. St. Ignatios, Mytilene (GI); the Mon. St. John the Theologian, Patmos (GI).

PETER OF LAMPACUS

Born in Lampsacus, he lived during the pre-Nicene era. For his refusal to sacrifice to Venus, he suffered martyrdom at Abydos, Hellespontus.

Parts are in the Mon. St. John the Theologian, Patmos (GI).

PHANOURIUS (Aug. 27)

His identity was discovered through an icon which was found in the XIVth century. When workmen excavated parts of the Fortress of Rhodes, an icon portraying the Saint as young soldier holding in his hand a cross with a lighted candle was found. Nilos, the Bishop of Rhodes (1355-1369) rebuilt the church and dedicated it to Phanourius.

A finger is in the Mon. Koimisis, Chrysokellaria, Koroni (GP). Other parts are in the Church Koimisis, Lakka, Macedonia (GM) and the Mon. Panagia, Samos (GI).

PHILARETUS THE MERCIFUL (Dec. 1)

Born in Paphlagonia in the VIIIth century, he was a wealthy man who distributed his wealth among the poor to the point that his own family starved during the great famine. His grand daughter was engaged and married to the Emperor Constantine and Philaretus acquired again a great deal of wealth which he distributed again among the less fortunate. He died in Constantinople in peace.

Parts are in the Mon. Xeropotamou (GA); the Mon. Hagia Lavra, Kalavrita (GP); the Church St. Eleutherius, Amaroussion, Attika.

PHILIP THE APOSTLE (Oct. 11)

He was from Bethsaida, and after having become an apostle he brought Nathanael to Christ. He is said to have preached the Gospel in Phrygia where he died. He was married and was the father of four daughters, who also died in Hierapolis, Phrygia,.

His skull is in the Mon. Holy Cross, Omodhos (C). The lower jaw is in the Mon. Xenophontos (GA). Part of his leg is in the Mon. Nea Moni, Chios (GI). Other parts are in : The Church of the Anastasis, Jerusalem (P) (2); the Mon. Chrysorroiatissa, Koimisis, Paphos (C) (2); the Mon. Kykko, Troodos (C); the Church St. Nicholas, Perapedhi (C); the Mon. Panagia of Makhaeras (C); the Church St. Mamas, Morphou (C); the Mon. Vatopedi (GA); the Mon. Dionysiou (GA); the Mon. Panteleimon (GA); the Mon. Proussiotissa, Karpenesi, Eurytania (GM); the Mon. St. Nicholas of Kaltezon, Mantinia, Arkadia (GP); the Mon. St. John the Theologian, Patmos (GI); the Church Koimisis, Volissos, Chios (GI); the Mon. St. John the Baptist, Korakiais (GC).

PHILOTHEI OF ATHENS (Feb. 19)

Born in Athens in 1522, her parents married her to a prince at the age of twelve. After three years her husband died, and against the will of her parents she devoted her life to God. At the age of twenty-two she built a convent of St. Andrew which many daughters of noble families joined. When the Turks learned of this, she was arrested and tortured. After being freed, she built another convent at Patesia. Again she was imprisoned and tortured. In 1589 she suffered martyrdom.

Parts are in the Church St. Spyridon, Piraeus (GM) and the Cathedral Evangelismos, Metropolis, Athens.

PHILOTHEUS THE MONK (Oct. 21)

Born in Chrisopolis in Macedonia (XIVth cent.), he entered the monastic community of Mount Athos at an early age. He lived an ascetic life and became known by his holiness. He died in his hut where his relics were discovered later.

His skull reposes in the Mon. Docheiariou (GA).

PHOKAS THE WONDERWORKER (Sept. 22)

Phokas was a gardener at Sinope, Helenopontus, and is said to have become a bishop. Being a Christian, he suffered martyrdom in 101 either in Rome or in Sinope. He is the patron of the sailors especially in the Black Sea, the Aegean and the Adriatic Sea.

Parts of his skull are in the Mon. Stavronikita (GA) and the Mon. Koimisis, Mega Spylaion, Kalavrita (GP). A hand is in the Mon. Koimisis, Mega Spylaion, Kalavrita (GP). Other parts are in : The Mon. Great Lavra (GA); the Mon. Panteleimon (GA); the Mon. Panagia Proussiotissa, Karpenesi, Eurytania (GM); the Mon. Prophet Elias, Parnassis (GM); the Church SS. Anargyroi, Nea Iona, Athens; the Mon. St. Nicholas Kaltezon, Mantinia, of Arkadia (GP); the Mon. St. John the Theologian of Ipselou, Mytilene (GI); the Mon. St. John the Theologian, Patmos (GI).

PHOTINE (Feb. 26)

She was the Samaritan woman of whom the fourth Evangelist speaks. After her conversion, she together with her five sisters and two sons, preached the Gospel and suffered martyrdom during the Neronian persecution. Her sisters were Anatole, Photo, Photos, Paraskeve and Cyriake. Her sons were Photinus and Joseph.

Her shoulder blade, her right hand and foot are in the Mon. Iviron (GA). Other parts are in : The Mon. Kykko, Troodos (C); the Mon. Xeropotamou (GA); the Mon. Pantocrator (GA); the Mon. Gregoriou (GA); the Mon. St. Basilion, Pyli, Thessaly (GM); the Church St. Photine, Nea Smyrna, Athens; the Mon. Hagia Lavra, Kalavrita (GP); the Mon. Zoodochou Pigis, Elona, Kynouria (GP); the Mon. Koimisis, Prastos, Kynouria (GP); the Mon. St. John the Theologian, Patmos (GI); the Mon. St. John the Theologian, Seteia (GC).

PHOTIUS (Feb. 6)

Patriarch of Constantinople from 858-867, 878-886. The dissensions between Patriarch Ignatius and Barda, the uncle of Emperor Michael III, brought promotion to Photius, who was a layman. Because of intrigues, Photius was removed from the patriarchal office and banished. In 876 Photius was recalled to Constantinople and on the death of Ignatius he became again patriarch. His firmness was heroic, his sagacity profound. His most important work is his *Myriobiblon*, a collection of extracts of 280 volumes from classical authors.

Parts of his skull are in the Mon. Iviron (GA) and the Mon. St. George of Discouri (GC). Part of his leg is in the Mon. St. George of Discouri (GC). Other parts are in : The Mon. Kykko, Troodos (C); the Church St. Photios, Ephtagonia (C); the Mon. Dionysiou (GA) the Mon. Xenophontos (GA); the Mon. Panagia Ambelakiotissa and St. Polycarp, Naupaktos (GM).

PLATON (April 4)

Born in Constantinople in 732 as a child of a wealthy family, Platon was very close to Leo III the Isaurian. Preferring monastic life, he joined the Monastery of the Symbols of which he became the hegoumen. As an iconodule he fought the iconoclasts. Several times he was exiled and tortured. He died in Constantinople in 814.

Parts are in : The Church St. Paraskeve, Galaxidi, Phokis (GM); the Church St. Paraskeve, Megara (GM); the Mon. Koimisis, Mega Spylaion, Kalavrita (GP); the Mon. Eisodia, Oblou (GP); the Mon. Panagia Zoodochou Pigis, Poros (GI).

POLYCARP OF SMYRNA (Feb. 23)

Born in Smyrna in 68 of Christian parents, he was one of the best known persons in Asia Minor. A disciple of St. John and others who had seen the Lord, he was consecrated bishop of Smyrna. He was betrayed by a servant and arrested and taken into the city and led before the governor in the Stadium where a crowd was assembled for the games. Polycarp was ordered to be burnt alive. He died in 155. After Polycarp's martyrdom, his church at Smyrna wrote a long account of his death to the church of Philomelium in Pisidia.

His arm and hand are in the Mon. Panagia Ambelakiotissa and St. Polycarp, Naupaktos (GM). Other parts are in : The Church of the Anastasis, Jerusalem (P); the Mon. Kykko, Troodos (C); the Mon. Zographou (GA); the Skete St. Andreas (GA); the Mon. St. Stephen, Meteora (GM); the Mon. St. Agathon, Ipati, Lamia (GM); the Mon. Pantocrator, Angelokastron, Mesologgion (GM); the Mon. Koimisis of Makellarias, Kalavrita (GP); the Church Taxiarchon, Megalo Chorio, Telos (GI); the Mon. Zoodochou Pigis, Andros (GI) (2); the Mon. St. John the Theologian, Patmos (GI); the Mon. Evangelismos, Skiathos (GI); the Mon. St. George, Aithipsos, Euboia (GI).

POLYDORUS OF CYPRUS (Sept. 3)

He was born in Lefkosia in Cyprus and went to Egypt where he was a merchant. He embraced Islam. Later he repented and took refuge in a Christian home. Then he went to Chios where he was baptized and received the blessings of the church. In New Ephesus, he witnessed for his faith and was arrested and suffered martyrdom by hanging in 1794.

His skull is in the Church St. Catherine, Plaka, Athens. A finger is in possession of Fr. Nicandros, Mon. St. Barbara (C). Other parts are in : the Mon. St. Barbara, Stavrovouni (near Larnaca) (C); the Church St. Mamas, Morphou (C); the Mon. Dionysiou (GA); the Mon. Hagia Trias, Samos (GI); the Mon. Zoodochou Pigis, Samos (GI); the Church Koimisis, Plakidiotissa, Kalimasia, Chios (GI); the Church St. Lazarus, Kophinas, Chios (GI); the Church St. Cyrikus, Vrontados, Chios (GI).

POLYEUCTUS (Jan. 9)

Born in Melitene in Armenia, Polyeuctus witnessed for the Christian Faith during the reign of Valerian, who persecuted the Christians. His relatives attempted to make him surrender his faith, but he continued preaching and finally he suffered martyrdom.

Parts of his skull are in the Mon. Koimisis, Kleiston, Phili, Attika (GM) and the Mon. Zoodochou Pigis, Andros (GI). Other parts are in : The Mon. Docheiariou (GA); the Mon. Panteleimon (GA); the Mon. St. Hierotheos, Megara (GM); the Church St. Paraskeve, Galaxidi, Phokis (GM); the Mon. Platytera, Corfu (GI); the Mon. Kechrovounion, Tinos (GI); the Mon. St. John the Theologian, Patmos (GI).

PORPHYRIUS OF GAZA (Feb. 26)

He was born in Salonica in 352. He became a monk in Scetis, Egypt, in the Jordan Valley and later went to Jerusalem, where he earned his living as a shoemaker. At the age of forty he was ordained to the priesthood and in 396 he was consecrated bishop of Gaza. During his administration the temples and idols of Gaza were destroyed. He suffered severely from the pagans, yet he christianized the population of his diocese. He died in Gaza in 420.

Parts are in the Mon. Panteleimon (GA) and the Mon. St. Ignatios, Mytilene (GI).

PRISCILLA (Feb. 13)

She was the wife of Akylas, and she offered hospitality to the Apostle Paul and became his disciple. She participated in the work of her husband and moved from Rome to Corinth and finally to Ephesus.

Parts are in the Mon. Zoodochou Pigis, Samos (GI).

PROCHORUS (July 28)

Prochorus was one of the seven deacons "whom they set before the apostles" (Acts VI : 5).

Parts are in the Mon. Great Lavra (GA) and the Mon. Panteleimon (GA).

PROCLUS OF CONSTANTINOPLE (Nov. 20)

He was a disciple of St. John Chrysostomus. Sisionus, the patriarch of Constantinople, consecrated him bishop of Cyzicus, Hellespontus, but he was not accepted in Cyzicus. After the death of Maximianus of Constantinople in 434, he became patriarch.

Parts are in the Mon. Kykko, Troodos (C) and the Mon. Zoodochou Pigis, Andros (GI).

PROCOPIUS OF SCYTHOPOLIS (Nov. 22)

He was born in Jerusalem but lived at Scythopolis where he was a church-reader and an interpreter of Syriac. At the time of the Diocletian persecution, he was sent to Caesarea

where he was ordered by Flavian the Governor to sacrifice to idols. He refused also to sacrifice to the emperors. He was beheaded. Procopius was the first victim of the persecution in Palestine. He died in 303.

The relics of this saint pose a problem of identity since there are three saints by the name of Procopius. Procopius the Confessor of Decapolis who served as a monk during the reign of Leo III (717-741), Procopius the New Martyr who suffered martyrdom in Smyrna in 1810, and Procopius of Scythopolis. Since the identifications on the reliquaries merely mention the name "Procopius" or "Procopius the Martyr", we must assume that most if not all of these relics should be attributed to Procopius of Scythopolis.

Part of his skull is in the Mon. Kykko, Troodos (C). The lower jaw is in the Mon. Great Lavra (GA). The right hand is claimed by : The Mon. Vatopedi (GA); the Mon. Iviron (GA); the Mon. Hagia Trias, Drakotrypa, Karditsa, Thessaly (GM). The left hand is in the Mon. Barlaam, Meteora (GM).

Other parts are in :

Palestine : The Church of the Anastasis, Jerusalem (2).

Cyprus : The Mon. Panagia of Makhaeras.

Mount Athos : The Mon. Xeropotamou; the Mon. Chilandari (Serb.); the Mon. Pantocrator; the Mon. Docheiariou; the Mon. Dionysiou; the Mon. Panteleimon; the Mon. Constamonitou; the Mon. Zographou.

Greece, Mainland : The Mon. Meteora, Meteora; the Mon. Panagia Proussiotissa, Karpenesi, Eurytania; the Mon. Bessarion, Pyli, Thessaly; the Mon. St. George, Malessina, Lokris; the Mon. Prophet Elias, Parnassis; the Church St. Demetrius, Neo Phaleron, Piraeus; the Mon. Koimisis of Rendina, Karditsa, Thessaly; the Mon. Panagia Gabriotissa, Mt. Parnassos, Dadi; the Church St. George, Asvestochorion, Salonica; the Church Prophet Elias, Salonica; the Mon. Koimisis, Varnakova, Phokis; the Church St. Athanasius, Gravia, Phokis; the Church St. John the Baptist, Tolophon, Phokis.

Athens : The Church Evangelismos, Peristeri; the Church St. Nicholas, Pevkakia; the Church Hagia Sophia, Psychiko.

Peloponnesos : The Mon. Hagia Lavra, Kalavrita (4); the Mon. St. Nicholas of Kaltezon, Mantinia, Arkadia; the Mon. St. Theodosios the New Martyr, Panarete, Nauplion; the Mon. Koimisis of Notena, Skiada; the Mon. Genesion, Demetsana; the Mon. Koimisis, Mega Spylaion, Kalavrita; the Mon. Eisodia, Oblou; the Mon. Zoodochou Pigis, Elona, Kynouria; the Mon. Koimisis of Makellarias, Kalavrita; the Mon. Koimisis, Prastos, Kynouria.

Greek Islands : The Mon. Panagia Zoodochou Pigis, Poros; the Mon. Evangelistria, Tinos; the Mon. Kechrovounion, Tinos; the Mon. St. Nicholas, Apoikia, Andros (2); the Mon. Genesion of Vyrse, Siphnos; the Mon.

Zoodochou Pigis, Andros; the Mon. Panagia, Samos; the Mon. St. John the Theologian, Patmos; the Mon. Zoodochou Pigis, Patmos.

Turkey: The Church Genesion, Basiktas, Istanbul (3).

REGHINUS (Aug. 20)

Reghinus arrived in Cyprus from Chalcedon. In the village of Phasula, near Limassol, he suffered martyrdom. In this village there is still a ruined church dedicated to this saint built above his tomb.

Parts are in the Mon. Kykko, Troodos (C) and the Mon. Panagia of Makhaeras (C) (2).

ROMANUS THE MELODIST (Oct. 1)

He was born in Emesa, Syria, of Jewish parents and served as deacon in Beirut and then went to Constantinople. He wrote many hymns though about only eighty have survived. He died in the VIth century.

Parts are in the Church St. Gerasimos of Kouponia, Ano Ilisia, Athens.

SABAS (Dec. 5)

He was born in Moutalaski near Caesarea, Cappadocia in 439. As a youth, he became a disciple of Euthymius the Great. After living for years as a solitary in Palestine, he founded in 478 a laura east of Bethlehem. In 493 Sabas was given the oversight of all Palestinian monks. He took an active part in the church life, went twice to Constantinople in 511 and 532. He died at the laura of St. Sabas in 532. He was an outstanding person among the early monks in Palestine, and his example had an important influence upon the development of Eastern monasticism.

On October 24, 1965 the body of St. Sabas was translated from Venice to Jerusalem. On November 12, the body was solemnly translated to the Mon. St. Sabas, Wâdî an-Nâr (P). Parts are in: The Mon. Kykko, Troodos (C); the Mon. Vatopedi (GA); the Mon. Meteora, Meteora (GM); the Church Zoodochou Pigis, Koiné, Chios (GI).

SABAS OF KALYMNOS

After he became a monk, he lived in the Skete of St. Anne on Mount Athos. He went to Palestine where he stayed for seventeen years in the Monastery of SS. John and George of Choziba, and from there he went to the Monastery of St. Sabas. In Jerusalem he worked together with Chrysostomos Papadopoulos. Upon his return to Greece, he lived near Nektarius in Aegina until the death of Nektarius. Then he went to Patmos for several years, and the last years he spent in Kalymnos where he died in 1948. He was canonized in 1958.

The whole body reposes in the Mon. Hagioi Pantes, Kalymnos (GI).

SABAS OF SERBIA (Jan. 14)

Born in 1175 in Tirnovo as the third son of King Stephen I Nemaya, he secretly became a monk on Mount Athos in 1191. Four years later his father joined him there. Together they founded the Monastery of Chilandari. In 1208 Sabas returned to Serbia where anarchy had broken out. He went to Studenitsa from where he organized the church. In 1219 he was consecrated as the first archbishop of the Serbs by the Byzantine patriarch. In addition, he established a hospice for Serbian pilgrims in Jerusalem and at Mount Sinai. He died in 1235.

Parts are in the Mon. Vatopedi (GA).

SAMPSON THE XENODOCHOS (June 27)

He belonged to a noble family and was a relative of Constantine the Great. He distributed his wealth and went to Constantinople where he lived piously in poor conditions. Because of his piety, Patriarch Menas (d. 552) ordained him to the priesthood. He excelled in good works, and his house became a haven for the poor and the sick. The Emperor Justinian enlarged his house and appointed him administrator of the house. He died in peace, and his relics were taken to the Church of St. Mokios in Constantinople.

Parts are in the Mon. Great Lavra (GA).

SERAPHIM THE ASCETE (May 6)

He was a hermit living an ascetic life in the Mountain of Dompou near Levadia. He died in peace in 1602.

Part of his hand is in the Mon. Genesion, Rombou, Akarnania (GM). Other parts are in : The Mon. St. Luke of Stiris, Skripou, Boetia (GM); the Mon. St. George, Malessina, Lokris (GM); the Mon. Damasta, Phthiotis (GM); the Church St. Demetrius, Kouvaras, Attika; the Church Koimisis, Megara (GM); the Church St. George, Ombriaki, Phthiotis (GM); the Mon. Hagia Lavra, Kalavrita (GP); the Mon. Koimisis, Mega Spylaion, Kalavrita (GP); the Church St. Leonides, Nea Epidaurous, Nauplion (GP).

SERAPHIM OF KARDITSA (Dec. 4)

He was born in the XVIth century and as a youth became a monk. He served as bishop of Karditsa, and at the time of the war of the Greeks against the Turks he was imprisoned and tortured. As a bishop he had performed many miracles. He suffered martyrdom in 1611. His body did not decompose and performed many miracles.

His skull is in the Mon. Genesion, Karditsa (GM). Other parts are in the Mon. Genesion, Kallidromon, Lamia (GM) and the Mon. Genesion, Karditsa (GM).

SERAPHIM OF PHANARION (Dec. 4)

He was born in Agrapha, Bezela in the XVIth century, and he was brought up in the Christian tradition. He joined the monastic life in Koronis, Agrapha. Later he was called to the bishopric of Fener and Neochori. Here he excelled in his pastoral duties. During the revolt of Dionysius the Skylosophus, archbishop of Larissa, he was arrested by the Turks and suffered martyrdom in 1601.

Parts are in the Mon. St. Ignatios, Mytilene (GI).

SERGIUS (Oct. 7)

He lived during the reign of Maximianus and served as an officer in the Roman army. Because of his refusal to offer sacrifices to Jupiter, he suffered martyrdom in Resapha, Syria in 303.

His skull is claimed by the Mon. Simon Petra (GA) and the Mon. Staghiadon, Trikkala (GM). Other parts are in : The Mon. Vatopedi (GA); the Mon. Barlaam, Meteora (GM); the Mon. Zoodochou Pigis, Andros (GI); the Church of SS. Sergius and Bacchus in Old Cairo, Egypt.

SILVESTER I, Pope of Rome (Jan. 2)

After the death of St. Miltiades, he was elected bishop of Rome in 313. Legend tells that Emperor Constantine conferred on Silvester and his successors the primacy over all other bishops and temporal dominion over Italy. He was buried in the cemetery of Priscilla on the Salarian Way.

Parts are in the Mon. Eisodia, Molista, Konitsa (GM) and the Mon. Prophet Elias, Samos (GI).

SIMEON OF PHLAMOURION (April 19)

He was born around 1500 in Vathyrema, Larissa and became a monk on Mount Athos. Later he left Mount Athos and founded the Monastery of Phlamourion in Pelion. He performed many miracles and died in 1594.

His whole body reposes in the Mon. Metamorphosis Phlamourion, Volos (GM).

SIMEON THE STYLITE (Sept. 1)

He was born in Cilicia in 390. He was the son of a shepherd, and from early youth he practised the ascetic life. For some twenty years he lived in various hermitages in Northern Syria. In 423 he began to live on a pillar at Telanissus, the height of the pillar being 60 ft. There he spent the remainder of his life, being 36 years. He died in 459.

The skull is in the Mon. Koimisis, Mega Splyaion, Kalavrita (GP). A foot is in the Mon. Chilandari (Serb.) (GA). A finger is in the Mon. Hagia Trias, Vythos, Pentalophes, Kozane (GM). Other parts are in : The Mon. Kykko,

Troodos (C); the Mon. Simon Petra (GA); the Mon. Panteleimon (GA); the Mon. Panagia Proussiotissa, Karpenesi, Eurytania (GM); the Mon. Eisodia, Molista, Konitsa (GM); the Mon. Panagia Ambelakiotiessa and St. Polycarp, Naupaktos (GM); the Church St. Demetrius, Mavrilos, Phthiotis (GM); the Mon. Archageliotissa, Xanthe, Thrace (GM); the Benaki Museum, Athens; the Mon. Hagia Lavra, Kalavrita (GP); the Mon. Panagia, Samos (GI).

SOLOMONE (Aug. 1)

She was the mother of seven children who suffered torture and martyrdom for their faith during the persecution of the Jews by Antiochus Epiphanes in 186 B.C.

Her body reposes in the Cathedral of St. George, Istanbul (T). A finger is in the Mon. Eisodia, Molista, Konitsa (GM). Other parts are in the Mon. Xeropotamou (GA).

SOPHIA OF AENUS (June 4)

She was born in Aenus, Rhodope and was the mother of six children. When all her children died, she dedicated her life to help the poor. Later in life she became a nun and died at the age of fifty-three.

Parts are in the Mon. St. Nicholas of Kaltezon, Mantinia, Arkadia (GP).

SOPHIA

Sophia was the mother of St. Sabas and followed her son to Palestine where she became a nun and lived in the Convent of St. Paula in Bethlehem.

Her body reposes in the Mon. St. Theodosios Coenobiarchos, Dair Dosi (P). Parts are in the Mon. St. Sabas, Wâdî an-Nâr (P) and the Mon. St. George, Limassol (C).

SOPHRONIUS OF JERUSALEM (March 11)

He was born in Damascus in 580 and lived as a monk in Egypt and Palestine. In 634 he was consecrated patriarch of Jerusalem. He was a distinguished leader of the opposition to the monothelite heresy. During his patriarchate, Umar conquered Jerusalem in 637. He engaged in literary activity and died in 638.

Parts are in the Church of the Anastasis, Jerusalem (P) and the Mon. St. Antony, Apezanon, Arkadia (GC).

SOSIPATER (Nov. 10)

He was a disciple of St. Paul who worked together with Jason on the island of Corfu, where he built the Church of St. Stephen. He was imprisoned by Kerkylinos and while

being in prison converted many Roman soldiers. After the death of Kerkylinos, he suffered martyrdom by Datianus. Later Datianus was converted by Jason.

His skull is in the Mon. St. Luke of Stiris, Skripou, Boetia (GM). Other parts are in the Mon. Dionysiou (GA).

SOZON (Sept. 7)

He was a simple shepherd in Lycaonia who preached wherever he happened to be. Once when he saw a golden idol, he broke it and sold the gold and gave the money to the poor. For this he was taken to Maximianus who ordered him to be tortured. He remained firm in his faith and after many more tortures he finally suffered martyrdom. He died in Cilicia in the beginning of the IVth century.

Parts are in the Mon. Panagia of Makhaeras (C) and the Mon. Staghiadon, Trikkala (GM).

SPYRIDON (Dec. 12)

He was a native of Cyprus where he was a sheep farmer. Though unlearned and of rustic manners, his virtues caused him to be chosen as bishop of Tremithus. He continued to pasture sheep while caring for his human flock. He attended the first Oecumenical Council in Nicaea in 325.

His whole body is in the Church St. Spyridon, Corfu (GI). Some of his episcopal vestments are in the Mon. St. Spyridon, Jerusalem (P). A small part of his body is in the Church St. Nicholas, Perapedhi (C). A slipper is in the Orthodox Cathedral of Patras (GP).

STEPHEN OF CONSTANTINOPLE (Nov. 28)

Born in 715 in Constantinople, he became a monk of the Monastery of St. Auxentios. At the time of the iconoclastic controversy he refused to sign the declaration which prohibited the veneration of icons. He was imprisoned by Constantine V Copronymus after his monastery was destroyed. He was tortured and finally suffered martyrdom in 766.

His skull reposes in the Mon. Panteleimon (GA). Other parts are in : The Mon. Panagia of Makhaeras (C); the Mon. Iviron (GA), the Mon. Xeropotamou (GA); the Mon. Great Lavra (GA); the Mon. Docheiariou (GA); the Mon. Dionysiou (GA); the Mon. Zographou (GA), the Skete Rossiike, Thebaid (GA); the Mon. Hagia Lavra, Kalavrita (GP); the Mon. St. John the Theologian, Patmos (GI); the Mon. St. Nicholas, Galatake, Limne, Eubioia (GI).

STEPHEN THE PROTOMARTYR (Dec. 26)

He was the first martyr for Christ. He was a Greek-speaking Jew and the first of the seven deacons chosen by the apostles to serve the needs of the widows and the poor in Jerusalem. He was a powerful preacher and performed great wonders and miracles. He was denounced to the Jewish council and stoned to death outside the walls of Jerusalem.

In the XIIth century, the right hand of the Protomartyr was in Constantinople. The skull or parts of the skull are claimed by five monasteries, namely: The Mon. Pantocrator (GA); the Mon. Stavronikita (GA); the Mon. Great Lavra (GA); the Mon. Xenophontos (GA); the Mon. St. Bessarion, Pyli, Thessaly (GM). The lower jaw is claimed by the Mon. Pantocrator (GA) and the Mon. Dionysiou (GA). The shoulder blade is in the Mon. Vatopedi (GA). The right hand is in the Mon. Constamonitou (GA). Part of the left hand is in the Mon. Stavronikita (GA); a finger is in the Mon. Forty Martyrs of Sebaste, Sparte (GP). A leg is in the Mon. St. George of Discouri (GC). Other parts are in:

Palestine: The Church of the Anastasis, Jerusalem.

Cyprus: The Mon. Kykko, Troodos.

Mount Athos: The Mon. Iviron; the Mon. Xeropotamou; the Mon. Panteleimon; the Mon. Constamonitou; the Mon. Zographou; the Skete Rossike, Thebaid.

Greece, Mainland: The Mon. St. Stephen, Meteora; the Mon. Panagia Proussiotissa, Karpenesi, Eurytania; the Mon. St. Bessarion, Pyli, Thessaly; the Mon. Panagia Ambelakiotissa and St. Polycarp, Naupaktos; the Mon. Pantocrator, Angelokastron, Mesologgion; the Church St. Demetrius, Neo Phaleron, Piraeus; the Mon. Koimisis of Rendina, Karditsa, Thessaly; the Mon. Koimisis, Pagania, Thesporotia, Epirus; the Church St. Nicholas, Chrysso, Phokis.

Athens: The Church St. George, Kallithea; the Church St. Thomas, Ampelokepoi; the Church St. Stephen, Nea Ionia.

Peloponnesos: The Mon. Hagia Lavra, Kalavrita; the Mon. Taxiarchon Aigialia; the Mon. Zoodochou Pigis, Kastri, Kastorion; the Mon. Pammege-ton Taxiarchon, Nea Epidaurus, Nauplion; the Church St. Basil, Selianitika, Achaia.

Greek Islands: The Mon. Zoodochou Pigis, Andros (2); the Mon. Hagia Zoni, Blamare, Samos; the Mon. Holy Cross, Samos; the Mon. St. John the Theologian, Patmos (4); the Church Genesion, Korphiatissa, Milos; the Mon. Bl. David Gerontos, Euboia; the Mon. St. Nicholas, Galatake, Limne, Euboia.

Crete: The Mon. St. John the Theologian, Seteia.

Turkey: The Theological Seminary, Chalke, Istanbul; the Church St. George, Antigoni, Burgaz.

STEPHEN OF SINAI

He served as a monk in the Monastery of the Transfiguration in Sinai and guarded the ascent to the Mountain of Revelation. He lived in the VIth century.

His body reposes in the Church of St. Tryphon, Sinai. Parts are in the Mon. St. Bessarion, Pyli, Thessaly (GM).

STYLIANUS THE HERMIT (Nov. 26)

Born in Paphlagonia, he decided early in his life to enter the monastic life. He sold his property and distributed the money among the poor, and entered the desert where he inhabited a cave for the rest of his life. He performed many miracles and became known for his love for children whom he healed from diseases. He died in peace.

Parts are in : The Mon. Panagia Proussiotissa, Karpenesi, Eurytania (GM); the Mon. Genesion, Kallidromon, Lamia (GM); the Church Koimisis, Neochorion, Tymphristou, Phthiotis (GM); the Mon. Panagia Gabriotissa, Mt. Parnassos, Dadi (GM); the Mon. Koimisis, Varnakova, Phokis (GM).

SYNKLETIKE (Jan. 3)

She came from a distinguished and wealthy family, and she was sought after by many people. She renounced her riches and distributed her property to the poor and gave herself to good works. She became incurably sick and died after much suffering at the age of eighty.

Parts are in the Hesychastirion Analepsis, Kozane, Macedonia (GM).

TARASIVS (Feb. 25)

He served as patriarch of Constantinople from 784 to 806. He convened the second Council of Nicaea in 787 which was attended by about 300 bishops, and which declared the lawful use of icons and defended it by an appeal to Scripture.

Parts are in the Mon. Panteleimon (GA) and the Mon. Koimisis, Prastos, Kynouria (GP).

TEN MARTYRS OF CRETE (Dec. 23)

Theodoulos, Satorninus, Euporus, Gelasius, Eunikianus, Zotikus, Pontius, Agathopus, Basilides, Euarestus suffered martyrdom during the Decian persecution in Crete between 249-251.

A leg reposes in the Mon. St. Arsenios, Pangalochorion, Rethymnon (GC). Parts are in the Church St. Demetrius, Hydra (GI).

TERENTIUS

There are eight martyrs with the name of Terentius which makes it impossible to determine to whom these relics belong. Parts are in the Mon. Panteleimon (GA).

THADDAEUS (Aug. 21)

Thaddaeus or Lebbaeus (John XIV : 2, Matt. X : 3) was born in Edessa and went to Jerusalem. After being baptized by St. John the Baptist, he followed Christ to his Passion. He returned to Edessa where he baptized Angarus the Governor and healed him of leprosy. Finally he went to Beirut where he died.

Parts are in the Mon. Panteleimon (GA). Other parts are in the Armenian Catholicate in Etschmiadzin, in the Imperial Palace in Addis Ababa, Ethiopia and in the Tophane Museum, Istanbul, Turkey.

THALLELAEUS (MAY 20)

He was born in Lebanon and lived during the reign of Numerianus. He was a physician and performed many miracles, healing many people. He also was a powerful preacher of the Gospel. He was arrested by Theodore, the Governor of Cilicia and suffered martyrdom.

Parts are in : The Mon. Dionysiou (GA); the Mon. Panteleimon (GA); the Mon. Constamonitou (GA); the Church St. Paraskeve, Velessiotes, Phthiotis (GM); the Mon. Staghiadon, Trikkala (GM); the Church St. Nicholas, Chalandri, Athens.

THECLA (Sept. 24)

She was a native of Iconium and was converted by St. Paul. She broke off an engagement and dedicated her virginity to God whereupon she was subjected to much persecution. After the failure of attempts to kill her by fire and by wild beasts, she retired to a cave at Meriamlek near Seleucia where she lived for many years. When she was ninety years of age, she was persecuted again because of the healing powers which she had.

Parts are in : The Mon. Kykko, Troodos (C); the Mon. Panagia of Makhaeras (C); the Mon. Great Lavra (GA); the Mon. Staghiadon, Trikkala (GM); the Mon. Panagia Gabriotissa, Mt. Parnassos, Dadi (GM); the Mon. St. Ignatios, Mytilene (GI); the Mon. Zoodochou Pigis, Andros (GI); the Mon. Hagia Zoni, Blamare, Samos (GI); the Mon. Taxiarchon, Seriphos (GI).

THEOCTISTE OF LESBOS (Nov. 9)

She was born in the IXth century in Methemna, Lesbos, but went to Paros where she entered the monastic life. She lived the life of solitude to the point that nobody knew of her existence. A few days prior to her falling asleep, she met the Blessed Simeon who related her life.

A finger is in the Mon. Analepsis, Geraki, Amalias (GP). Other parts are in : The Mon. St. John the Theologian, Patmos (GI); the Church Ekatontapyliane, Paros (GI); the Church St. Theoctiste, Icaria (GI).

THEODORA OF ARTA (March 11)

She lived in the XIIIth century and was the wife of Michael Ducas who became king of Arta. Theodora was a virtuous woman and built many churches in Arta. After the death of her husband, she became a nun and instructed others in the Christian Faith. She died in Arta.

Parts are in the Church St. Theodora, Arta (GM).

THEODORA THE EMPRESS (Feb. 11)

She was the wife of Theophilus, the last and most cruel of the iconoclast emperors (829-842). At his death, it fell for the second time to a woman to halt the persecutions; and in 843, Theodora, his widow, effected the second and final restoration of the veneration of images. She died in 861.

Her body reposes in the Church St. Theodora, Corfu (GI).

THEODORA OF SALONICA (April 5)

Born on the island of Aegina in 812, she was married at an early age. Soon she became a widow and entered the monastic life at St. Stephen's Monastery in Salonica. Here she remained for fifty-five years living an exemplary ascetic life. She died in 892 in Salonica. After her death, the monastery was named after her.

Part of her skull and her body reposes in the Mon. St. Theodora of Salonica, Salonica (GM). Part of her skull is in the Mon. Koimisis, Panorama, Salonica (GM). Other parts are in the Mon. Docheiariou (GA).

THEODORE OF ALEXANDRIA (Sept. 12)

He is not the bishop of Alexandria but rather a simple Christian who confessed Christ and was imprisoned by the idolaters. He was tortured and thrown into the sea. However, he remained unhurt until finally the Governor of Alexandria ordered him to be beheaded.

Parts are in : The Church of the Anastasis, Jerusalem (P); the Mon. St. Paul (GA); the Mon. Simon Petra (GA). Other parts are in the Monastery of the Syrians, Wâdî 'n-Natrûn and in the Church of St. Theodore, Dair Tadrus, Old Cairo, Egypt.

THEODORE OF CONSTANTINOPLE (Feb. 17)

Born in Neochorion in 1774 of pious parents. He worked at the palace of the Sultan where he embraced Islam. When Constantinople was visited by the plague, he realized

his sin and returned to his original faith. He went to Chios and from there to Mytilene where he witnessed before the Turkish Governor. He was imprisoned, tortured and finally hanged. He died in Mytilene in 1795.

His right hand is in the Mon. Great Lavra (GA). Other parts are in the Mon. Xenophontos (GA) and the Church Koimisis, Plakidiotissa, Kalimasia, Chios, (GI).

THEODORE GRAPTOS (Dec. 27)

He was the son of Ioanas and the brother of Theophanes Graptos. Educated in the Monastery of St. Sabas in Palestine, he became known on account of his hymnography. During the iconoclastic controversy, he suffered torture and was branded.

Parts are in the Church St. Catherine, Salonica (GM).

THEODORE OF KYTHERA (May 12)

He lived in Koroni, Peloponnesos during the reign of Romanus II (919-948). The bishop of Koroni ordained him to the priesthood; he later married and had two children. He left his family and went to Rome and to Monembasia and finally to Kythera which was then deserted. There he died.

Parts are in the Church St. Theodore, Kythera (GI).

THEODORE THE NEW MARTYR

He suffered martyrdom together with Lampros, George, Manuel, John and Michael because he refused to embrace Islam. They died in 1835.

His skull is in the Church St. Michael New Martyr, Samothrake (GI).

THEODORE THE NEW MARTYR (Aug. 2)

He lived in the XVIIth century and suffered martyrdom by the Turks near the Dardanelles.

His skull is in the Church Bl. Xeni, Nikea, Piraeus (GM). His blood-stained garments are in the Mon. St. Ignatios, Mytilene (GI). Other parts are in the Mon. Xeropotamou (GA) and the Mon. Great Lavra (GA).

THEODORE OF PERGE (April 19)

He lived during the reign of Antoninus Pius in Perge, Pamphylia, where he witnessed for his faith. He was imprisoned and tortured. Finally he was crucified in Perge.

His skull reposes in the Mon. Ivion (GA).

THEODORE STRATELATES (Feb. 8)

He lived during the reign of Licinius (307-323) in Euchaita, Helenopontus and served in the Roman army. At Amaseia he refused to join the other soldiers in idolatry. Having set fire to a pagan temple, he was tortured and finally killed by being thrown into a furnace.

The skull and parts of the skull are claimed by : The Mon. Meteora, Meteora (GM); the Mon. St. Bessarion, Pyli, Thessaly (GM); the Mon. Bl. Meletios, Oinoë, Attika (GM); the Mon. Genesion, Rombou, Arkarnania (GM); the Mon. Taxiarchon, Seriphos (GI); the Mon. Koimisis, Mega Spylaion, Kalavrita (GP). The lower jaw is claimed by the Mon. Great Lavra (GA) and the Mon. Zoodochou Pigis, Andros (GI). One hand is in the Mon. Hagia Trias, Akrata, Aigialia (GP), and the other hand is in the Mon. Koimisis, Mega Spylaion, Kalavrita (GP). A foot is in the Mon. Vatopedi (GA).

Other parts are in :

Palestine : The Church of the Anastasis, Jerusalem.

Cyprus : The Archbishopric of Nicosia; the Mon. Kykko, Troodos; the Mon. St. Andrew, St. Andrew.

Mount Athos : The Mon. Iviron; the Mon. Pantocrator; the Mon. Stavronikita; the Mon. Great Lavra; the Mon. Docheiariou; the Mon. Dionysiou; the Skete Rossike, Thebaid; the Skete St. Andreas.

Greece, Mainland : The Mon. Panagia Proussiotissa, Karpenesi, Eurytania; the Mon. St. Bessarion, Pyli, Thessaly; the Mon. Eisodia, Molista, Konitsa; the Mon. Panagia Ambelakiotissa and St. Polycarp, Naupaktos; the Mon. St. George, Malessina, Lokris; the Church St. Demetrius, Mavrilos, Phthiotis; the Mon. Panagia Acheiropoietos, Drama, Macedonia; the Hesychastirion, Analepsis, Kozane, Macedonia; the Church Metamorphosis, Kalamaria, Salonica; the Mon. St. Hierotheos, Megara, Attika; the Mon. Koimisis, Varnakova, Phokis; the Church St. Athanasius, Gravia, Phokis; the Church St. Eleutherios, Amaroussion, Attika.

Athens : The Church St. Paraskeve, Nea Smyrna; the Church St. Photine, Nea Smyrna.

Peloponnesos : The Mon. Hagia Lavra, Kalavrita (3); the Mon. Zoodochou Pigis, Kastri, Kastorion; the Mon. Chrysopodaritissa, Koimisis, Patras; the Mon. Genesion, Demetsana; the Mon. Koimisis, Mega Spylaion, Kalavrita; the Mon. SS. Theodori of Aroania, Kalavrita; the Mon. Koimisis of Makellarias, Kalavrita; the Mon. Koimisis, Prastos, Kynouria; the Church, St. Charalampos, Akrata, Achaia.

Greek Islands : The Mon. Panagia Zoodochou Pigis, Poros; the Mon. Zoodochou Pigis, Samos; the Mon. St. John the Theologian, Patmos (5); the Mon. St. Nicholas, Galatake, Limne, Euboia; the Mon. Nea Moni, Chios; the Church St. Nicholas, Spetse.

Crete : The Mon. St. George of Epanosephe, Monophatsiou, Heraklion ; the Mon. Zoodochou Pigis, Nerokouros, Chania.

There are also relics of this saint in the following Coptic Churches of Cairo, Egypt : The Church of the Holy Virgin, Hârat ar-Rûm, Cairo ; the Church of the Holy Virgin, Hârat Zuwailah Cairo ; and the Convent of St. Theodore, Hârat ar-Rûm Cairo. Moreover, there are relics of this saint in the Syrian Orthodox (Jacobite) Cathedral of St. Thomas in Mosul, Iraq.

THEODORE THE STUDITE (Nov. 11)

He was born in 759 in Constantinople as the son of an imperial treasurer. In 794 he became the hegoumen of the Sakkoudion Monastery in Bithynia. He opposed Constantine V in his divorce and was banished. He moved his community to Constantinople where he occupied the Monastery of Studius. He reformed the monastery, and at the accession of Leo V, who revived the iconoclasm, he fought against the emperor. He was exiled and only released after the violent death of Leo V. He died in 826 in semi-exile in Akritas.

Parts are in the Mon. Great Lavra (GA) and the Mon. Hagia Lavra, Kalavrita (GP).

THEODORE OF TIRON (Feb. 17)

Born in Amaseia, he lived towards the end of the IIIrd century. In spite of the imperial order to sacrifice to the emperor, Theodore worshipped God in Christ. One day when the regiment in which he served was ordered to sacrifice, he confessed his faith, was judged by Puplios and condemned to death. His remains were taken to Euchaita or Theodoropolis in Helenopontus.

His right hand is in the Mon. Karakallou (GA), his left hand is in the Mon. Koimisis, Mega Spylaion, Kalavrita (GP). Another part of a hand is claimed by the Mon. Genesion, Rombou, Akarnania (GM). Part of a leg is in the Mon. Taxiarchon, Seriphos (GI). His right foot is in the Mon. Xenophontos (GA). Other parts are in :

Cyprus : The Archbishopric of Nicosia ; the Mon. Kykko, Troodos ; the Mon. Panagia of Makhaeras.

Mount Athos : The Mon. Great Lavra ; the Mon. Docheiariou ; the Mon. Dionysiou ; the Mon. Panteleimon ; the Mon. Zographou ; the Skete St. Andreas.

Greece, Mainland : The Mon. Meteora, Meteora ; the Mon. St. Agathon, Ipati, Lamia ; the Mon. St. Bessarion, Pyli, Thessaly ; the Mon. St. George, Malessina, Lokris ; the Mon. Prophet Elias, Parnassis ; the Hesychastirion, Analepsis, Kozane, Macedonia.

Athens : The Church St. Eustathios, Neapolis, Nea Ionia.

Peloponnesos : The Mon. Hagia Lavra, Kalavrita (2) ; the Mon. Hagia Trias, Akrata, Aigialia ; the Mon. Eisodia, Oblou ; the Mon. St. Nicholas, Vlasia ;

the Mon. SS. Theodori of Aroania, Kalavrita; the Mon. Koimisis of Makelarias, Kalavrita; the Mon. Koimisis, Prastos, Kynouria.

Greek Islands: The Mon. St. Ignatios, Mytilene; the Mon. St. Nicholas, Apoikia, Andros; the Mon. St. John the Theologian of Ipselou, Mytilene; the Mon. Hagia Zoni, Blamare, Samos; the Mon. Hagia Trias, Samos; the Mon. Zoodochou Pigis, Samos; the Mon. Holy Cross, Samos; the Mon. St. John the Theologian, Patmos (3); the Hesychastirion St. Nicholas, Ano Vathia, Euboa; the Mon. Nea Moni, Chios.

Crete: The Mon. Zoodochou Pigis, Nerokouros, Chania.

Turkey: The Theological Seminary, Chalke, Istanbul.

THEODORE TRICHINAS (April 20)

At an early age he entered the monastic life in Constantinople and joined a monastery, which later adopted his name. He had the power to heal the sick. He lived an extremely ascetic life and died in peace.

His skull is in the Mon. Great Lavra (GA). Parts are in the Mon. Kykko, Troodos (C).

THEODOSIA OF CAESAREA, Palestine (May 29)

As a young woman of eighteen years of age, she was imprisoned and suffered martyrdom during the Diocletian persecution. She died in 308.

Parts are in the Church St. Marina, Piraeus (GM) and the Mon. Chrysopodaritissa, Koimisis, Patras (GP).

THEODOSIUS COENOBARCHOS (Jan. 11)

Born in Cappadocia in 423, he settled in Palestine at the age of thirty, forming a small community close to Bethlehem. The monks of this monastery were celebrated for their work among the sick, the aged and the poor. When St. Sabas was appointed head of all anchorites, St. Theodosius was set over the coenobites. He was a staunch opponent of Monophysitism which led to his removal from office by the Emperor Anastasios. He was hundred-and-five years old when he died.

His skull reposes in the Church of the Anastasis, Jerusalem (P). Other parts are in : The Mon. Kykko, Troodos (C); the Mon. Panagia of Makhaeras (C); the Mon. Great Lavra (GA); the Mon. Zographou (GA); the Mon. St. Stephen, Meteora (GM); the Mon. Panagia Ambelakiotissa and St. Polycarp, Naupaktos (GM); the Church St. George, Avestochorion, Salonica (GM); the Church Evangelismos, Peristeri, Athens; the Mon. St. Eupraxia, Hydra (GI); the Mon. Panagia Chozoviotissa, Amorgos (GI); the Mon. St. Nicholas, Apoikia, Andros (GI).

THEODOULUS OF CRETE (Dec. 23)

He is one of the ten martyrs of Crete who suffered martyrdom during the Decian persecutions in Crete between 249-251.

Parts are in the Mon. Xeropotamou (GA).

THEONAS OF SALONICA (April 4)

He lived in the beginning of the XVIth century and entered the monastic life as a student of the Blessed James. For some time he joined the Monastery of Pantocrator on Mount Athos. Later he founded the Monastery of St. Anastasia and was consecrated bishop of Salonica. He died in peace.

His body reposes in the Mon. St. Anastasia Pharmakolytria, Vasilika, Salonica (GM). Other parts are in : The Mon. Panteleimon (GA); the Skete St. Andreas (GA); the Hesychastirion Analepsis, Kozane, Macedonia (GM).

THEOPHANES OF DOCHEIARIOU (Aug. 19)

Born in Ioannina in the beginning of the XVIth century, he joined the Monastery of Docheiariou, of which he became the hegoumen. When his young nephew was taken from Ioannina to Constantinople, Theophanes saved him and took him to Mount Athos. Then the two withdrew to the Skete of St. John the Baptist in Beroea, where they built a church of the Holy Virgin. Theophanes went to Naousa, Paros where he founded the Monastery of the Archangels. When he visited the monastery in Beroea, he died, though his relics were translated to Paros.

His skull is in the Mon. Taxiarchon, Naousa, Paros (GI). Other parts are in the Mon. Panagia Tourliane, Mykonos (GI).

THEOPHANES OF METEORA (May 17)

Theophanes and Nektarius came from a distinguished Byzantine family of Apsaras. They became monks in 1495 and joined the kellion of an elderly hesychast, Sabas on the island in the lake of Ioannina. After his death, they went to Mount Athos and became disciples of Niphon. They returned to the island near Ioannina where they practised the ascetic life. Then they moved to Meteora where they reestablished the monastic life on the rock known as Barlaam. Here they built a church. Theophanes died at Meteora in 1544.

His left hand is in the Mon. Barlaam, Meteora (GM).

THEOPHANES OF SOLI

He was a native and a monk of Nicosia and the last of the Cypriote saints. He served as bishop of Soli, a post he did not want to accept. He was insulted and suffered graciously the insults and difficulties. He was relieved from his episcopal responsibilities and withdrew to a lonely monastery where he died in 1550. His remains were uncorrupted.

Parts are in the Church of the Anastasis, Jerusalem (P) and the Mon. Zoodochou Pigis, Samos (GI).

THEOPHANO THE QUEEN (Dec. 16)

Born in Constantinople, she became the first wife of Leo VI the Philosopher. As queen, she helped the poor and lived a very humble life. She died in 892. (The other two wives of Leo VI were Zoe and Eudokia.)

Her body reposes in the Cathedral of St. George, Istanbul (T). Her skull is in the Mon. Dionysiou (GA).

THEOPHILUS THE CONFESSOR (Oct. 10)

Born in Tiberiopolis in Phrygia, he lived during the reign of Leo III the Isaurian. As a monk, he fought the iconoclasts and suffered tortures and finally martyrdom for his stand favouring the veneration of icons.

A hand reposes in the Mon. Pantocrator (GA).

THERAPON OF CONSTANTIA (May 14)

He was the son of a noble German family, who renounced all the advantages of rank and wealth and spent his time studying the Holy Scriptures. At an early age he was elected bishop. His diocese was divided by the action of the enemies of Orthodoxy. Therapon took a firm stand against these enemies of the faith but was defeated, tortured and exiled by them. He came to Cyprus and became bishop of Constantia. In 632 the island was invaded by the Arabs, and Therapon suffered martyrdom while celebrating the Eucharist. In 690 his relics were translated to Constantinople.

Parts are in : The Church of the Anastasis, Jerusalem (P); the Mon. Zographou (GA); the Hesychastirion Analepsis, Kozane, Macedonia (GM); the Mon. Genesion of Vryses, Siphnos (GI).

THERISSUS OF CYPRUS (Aug. 5)

He served as bishop of Karpasia, the present village of Rizokarpaso in Cyprus.

Parts are in the Archbishopric of Nicosia (C).

THOMAS THE APOLTLE (Oct. 6)

Known as "Doubting Thomas" during the earthly life of Christ, he took the Gospel to India where for many centuries the Christians of Kerala have called themselves "St. Thomas Christians". His relics were claimed to be in Edessa, Mesopotamia, the place of his birth.

His skull is in the Mon. St. John the Theologian, Patmos (GI). Other parts are in : The Mon. Panteleimon (GA); the Mon. St. Stephen, Meteora (GM); the Hesychastirion Analepsis, Kozane, Macedonia (GM); the Church Invention of Holy Cross, Aigaleon, Athens; the Mon. St. George of Epanosephe, Monophatsiou, Heraklion (GC). Some relics are in the Syrian Orthodox (Jacobite) Cathedral of Mar Thomas in Mosul, Iraq.

THOMAS OF MALEON (July 7)

He was the son of a wealthy and distinguished family. He distributed his property and went to the Mountain of Maleon (?) where he lived an ascetic life and performed many miracles. He died in peace.

Parts are in the Mon. Eisodia, Molista, Konitsa (GM).

THREE HUNDRED FATHERS OF CYPRUS

In the Chronicle of Makhairas it is stated : "Also in the district of Casa Piphana there is a place lined with slabs full of relics, and these saints are called the Saints Manifested, and their relics dried up and came to be set hard like stone or something heavy as it were stone, and these are the Three Hundred who fled from Syria".

Parts are in the Church St. Theodosios, Archimandrita, Pano (C).

TIMOTHY THE APOSTLE (Jan. 22)

He was a native of Lystra in Asia Minor and was converted by the Apostle Paul whose companion and helper he became. Two of the New Testament epistles were addressed to him, and he was entrusted with the supervision of the church around Ephesus. He suffered martyrdom in Ephesus by being beaten to death by a mob for opposing the observance of a pagan festival.

His hand reposes in the Skete St. Panteleimon (Greek) (GA). Other parts are in : The Church of the Anastasis, Jerusalem (P); the Mon. Kykko, Troodos (C); the Mon. Vatopedi (GA); the Mon. Xeropotamou (GA); the Mon. Panteleimon (GA); the Mon. Hagia Lavra, Kalavrita (GP); the Mon. St. John the Theologian, Patmos (GI); the Mon. Panagia Tourliane, Mykonos (GI).

TIMOTHY OF ESPHIGMENOU

He was born in the XVIIIth century in Paraora, Thessaly. He married and had two daughters. His wife left him and embraced Islam. She repented and returned and they moved to Kydonia, where she became a nun. He became a monk in the Great Lavra, Mount Athos, where he stayed for six years. Then he went to the Monastery of Esphigmenou. He preached the Gospel and was arrested by the Turks who beheaded him on October 29, 1820.

Parts are in the Mon. Esphigmenou (GA).

TIMOTHY OF EURIPOS (Aug. 16)

He was born in Kalamos, Attika in 1510. He studied in Athens and excelled in wisdom and knowledge. He fought against the Turks who wanted to convert the churches into mosques. He established the Monastery of Pendeli in 1578 and the Monastery of Panteleimon in Kea where he died in 1590. When in 1778 Athens suffered from the pest, the faithful believed that his relics rendered the Monastery of Pendeli invulnerable.

His skull reposes in the Mon. Koimisis, Pendeli, Pendelikon (GM).

TITUS (Aug. 25)

Born in Crete in 12, he went to Palestine at the age of twenty. On the day of Pentecost he was converted and became a helper of St. Paul. He organized the church in Crete and became bishop of Gortyna. St. Paul wrote a letter instructing him on how to discharge his duties among the Cretans. He died in Crete in 106.

On May 15, 1966 the skull of St. Titus was translated from Venice to Crete where it reposes in the Church St. Titus, Heraklion (GC).

Other parts are in : The Mon. Kykko, Troodos (C); the Mon. Pantocrator (GA); the Mon. Great Lavra (GA); the Mon. St. Ignatios, Mytilene (GI); the Mon. St. John the Theologian, Patmos (GI).

TRYPHON (Feb. 1)

He lived in the western part of Asia Minor at the time of Gordianus the Emperor (238-244). As a youth he herded geese, but even then already he performed many miracles. He healed the possessed daughter of Gordianus. During the Decian persecutions he confessed his faith and was arrested and suffered torture. He died before he was beheaded.

The skull and parts of the skull are claimed by : The Mon. Xenophontos (GA); the Mon. Koimisis, Arta (GM); the Mon. Stagiadon, Trikkala (GM); the Mon. St. Nicholas, Vlasia (GP); the Mon. Zoodochou Pigis, Andros (GI). The jaw is in the Mon. Platytera, Corfu (GI); a tooth is in the Mon. Kykko, Troodos (C). The right hand is claimed by the Mon. Vatopedi (GA) and the Mon. Constamonitou (GA). An arm is in the Church St. Therapon, Salonica (GM). Fingers or parts of fingers are in : The Mon. Genesion, Retha, Valtou, Aitolokarnania (GM); the Church SS. Constantine & Helena, Hagios Constantinos, Phthiotis (GM); the Church St. Athanasius, Omilaion, Gardike, Phthiotis (GM); the Mon. Forty Martyrs of Sebaste, Sparte (GP); the Church St. Thryphon, Diakopton, Achaia (GP); the Mon. Evangelismos of Kepouraion, Kephallonia (GI); the Church St. John the Baptist, Katarktis, Chios (GI). One shin is in the Mon. Zoodochou Pigis, Andros (GI); the other is in the Mon. Taxiarchon, Seriphos (GI). A knee is in the Mon. Hagia Trias, Akrata, Aigialia (GP). The left foot is in the Mon. Xeropotamou (GA), and a heel is in the Mon. Dionysiou (GA). A tooth is in the Church St. Athanasius, Omiliaion, Gardike, Phthiotis (GM). Some blood is preserved in the Mon. Panagia Acheiropoietos, Drama, Macedonia (GM) and the odour of sanctity is kept in the Mon. Stavronikita (GA).

Other parts are in :

Palestine : The Church of the Anastasis, Jerusalem (2).

Cyprus : In possession of Fr. Nicandros, Mon. St. Barbara; the Mon. Panagia of Makhaeras (4); the Church St. Mamas, Morphou.

Mount Athos : The Mon. Pantocrator; the Mon. Docheiariou; the Mon. Dionysiou; the Mon. Simon Petra; the Mon. Panteleimon; the Mon. Zographou; the Skete St. Andreas.

Greece, Mainland : The Mon. Barlaam, Meteora; the Mon. St. Stephen, Meteora; the Mon. Meteora, Meteora; the Mon. Panagia Proussiotissa, Karpenesi, Eurytania; the Mon. St. Agathon, Ipati, Lamia; the Mon. St. Bessarion, Pyli, Thessaly; the Mon. Evangelistria, Evangelistria, Petra, Livadia; the Mon. Eisodia, Molista, Konitsa; the Mon. Panagia Ambelakiotissa and St. Polycarp, Naupaktos; the Mon. Genesion, Mt. Amomon, Nea Makri; the Mon. St. George, Malessina, Lokris; the Mon. Pantocrator, Angelokastron, Mesologgion; the Mon. Prophet Elias, Parnassis; the Mon. Genesion, Rombou, Akarnania; the Church St. Spyridon, Piraeus; the Church St. Demetrius, Neo Phaleron, Piraeus; the Church Koimisis, Neochorion, Tymphristou, Phthiotis; the Church St. Athanasius, Archanion, Phthiotis; the Mon. Staghiaodon, Trikkala; the Mon. St. Luke of Stiris, Skripou, Boetia; the Mon. Metamorphosis Phlamourion, Volos; the Mon. Koimisis of Rendina, Karditsa, Thessaly; the Mon. Koimisis, Ligovitsi, Xeromeron, Agrinion; the Mon. Archangeliotissa, Xanthe, Thrace; the Mon. Panagia Acheiropoietos, Drama, Macedonia; the Mon. Panagia Gabriotissa, Mt. Parnassos, Dadi; the Hesychastirion, Analepsis, Kozane, Macedonia; the Church Zoodochou Pigis, Ampelokipe, Salonica; the Church St. Nicholas, Chryso, Phokis; the Church St. Paraskeve, Kallithea, Phokis; the Mon. Koimisis, Varnakova, Phokis (5); the Church St. George, Eleusis, Attika; the Mon. St. Hierotheos, Megara; the Church St. Eleutherios, Amaroussion, Attika; the Church Koimisis, Nea Palatia, Attika.

Athens : The Church St. Catherine, Plaka; the Church St. Thomas, Ampe-lokepoi; the Church St. Nicholas, Kato Patesia; the Church St. Nicholas, Pevkakia; the Benaki Museum.

Peloponnesos : The Mon. Hagia Lavra, Kalavrita (10); the Mon. Hagia Trias, Akrata, Aigialia; the Mon. St. Theodosios the New Martyr, Panarete, Nauplion; the Mon. SS. Constantine & Helena, Kalamata; the Mon. Koimisis of Notena, Skiada; the Mon. Prophet Elias, Corinthias; the Mon. Koimisis, Mega Spylaion, Kalavrita; the Mon. Koimisis, Malevi; the Mon. Eisodia, Oblou; the Gerocomeion, Koimisis, Patras; the Mon. Pamme-geston Taxiarchon, Nea Epidauros, Nauplion; the Mon. Zoodochou Pigis, Elona, Kynouria; the Mon. Koimisis of Makellarias, Kalavrita; the Mon. Koimisis, Prastos, Kynouria; the Church St. Charalampos, Akrata, Achaia; the Church St. Nicholas, Exohi, Achaia; the Church St. Andrew, Ambelos, Achaia.

Greek Islands : The Mon. Panagia Zoodochou Pigis, Poros; the Mon. Evangelistria, Tinos; the Mon. Kechrovounion, Tinos; the Mon. St. Ignatios,

Mytilene; the Mon. St. Nicholas, Apoikia, Andros; the Mon. St. John the Theologian of Ipselou, Mytilene; the Church Taxiarchon, Megalo Chorio, Telos; the Mon. Genesion of Vryses, Siphnos; the Mon. Zoodochou Pigis, Andros (8); the Mon. Hagia Zoni, Blamare, Samos (2); the Mon. Hagia Trias, Samos (2); the Mon. Zoodochou Pigis, Samos (2); the Mon. Panagia, Samos (2); the Mon. Holy Cross, Samos; the Mon. St. John the Theologian, Patmos (10); the Mon. Taxiarchon, Seriphos (3); the Mon. Taxiarchon, Syme; the Mon. Bl. David Gerontos, Eubolia; the Mon. Koimisis, Makrimali, Psachna, Eubolia; the Mon. St. Nicholas, Galatake, Limne, Eubolia; the Hesychastirion St. Nicholas, Ano Vathia, Eubolia; the Church Metamorphosis, Volissos, Chios; the Mon. Nea Moni, Chios; the Church Koimisis, Aegina; the Church Koimisis, Hydra.

Crete: The Mon. St. George of Epanosephe, Monophatsiou, Heraklion; the Mon. Hagia Trias, Tsangarolon, Akroteri; the Mon. Koimisis of Panagia Phaneromeni; the Mon. St. Antony, Apezanon, Arkadia; the Mon. St. John the Theologian, Seteia; the Mon. St. John the Theologian, Prevele, Rethymnon.

Turkey: The Cathedral of St. George, Istanbul; the Theological Seminary, Chalke, Istanbul.

TRYPHON OF CONSTANTINOPLE (April 19)

He served as patriarch of Constantinople from 928-931 during the reign of Romanus I Lecapenus. He was forced to resign from the patriarchal office when Theophylactos was enthroned in 931.

Parts are in the Theological Seminary, Chalke, Istanbul (T).

TRIPHYLLIUS OF LEDRA (June 12)

The author of many theological books and famous for his oratory, Triphyllius attended the Synod of Sardica (Sofia) in 343-344. His literary works have perished. In the Church of Panagia Phorbiotissa at Asinou there is a wall-painting of St. Triphyllius.

Parts are in the Mon. Kykko, Troodos (C).

TYCHON OF AMATHUS (June 16)

He lived in the IVth century and succeeded Bishop Mnemonias who had made Tychon a deacon. He served as bishop of the see of St. Epiphanius. A ruined church in Amathus carries his name.

Parts are in the Mon. Kykko, Troodos (C).

TYCHON OF VORONEZ

He was born in Novgorod in 1724 and devoted his life to ascetic and academic pursuits. He served as a bishop in the Russian Orthodox Church and became the director of a Theological Seminary. He died in 1783, and in 1861 he was canonized by the Russian Orthodox Church.

Parts are in the Mon. Panteleimon (GA) and the Mon. St. John the Theologian of Ipselou, Mytilene (GI).

VICENTIUS THE DEACON (Nov. 11)

He lived during the reign of Maximinus in Spain where he assisted bishop Valerius. Both of them were arrested, tortured and finally suffered martyrdom.

Parts are in : The Mon. Pammegeston Taxiarchon, Nea Epidaurus, Nauplion (GP); the Church Koimisis, Hydra (GI); the Mon. St. John the Theologian, Patmos (GI).

VICTOR (Nov. 11)

He served as a soldier in the Roman army during the reign of Antoninus Pius. He was converted to Christianity and tortured. Many idolaters accepted the Christian Faith through his witness. Finally he suffered martyrdom in Damascus.

Parts are in : The Skete St. John the Baptist (Rum.) (GA); the Church of St. George, Eleusis, Attika (GM); the Mon. Pammegeston Taxiarchon, Nea Epidaurus, Nauplion (GP); the Mon. Panagia Chozoviotissa, Amorgos (GI); the Church Koimisis, Hydra (GI); and in the Coptic Church of the Holy Virgin ad-Damshîriah, Old Cairo, Egypt.

VLASIUS OF SEBASTEA (Feb. 11)

He lived during the reign of the Emperor Licinius (307-323) and served as bishop of Sebastea in Armenia. He left the see and lived as a hermit and performed many miracles. He was brought before the governor and compelled to denounce his faith. Upon his refusal, he suffered martyrdom.

His skull is in the Mon. Constamonitou (GA). His right hand is in the Mon. Dionysiou (GA). Part of the other hand is in the Mon. Kykko, Troodos (C). Other parts are in : The Mon. Vatopedi (GA) the Mon. Panagia Proussiotissa, Karpenesi, Eurytania (GM); the Mon. Staghiadon, Trikkala (GM); the Church Metamorphosis, Kalamaria, Salonica (GM); the Church Prophet Elias, Salonica (GM); the Mon. St. Vlasios, Trikkala, Corinthia (GP); the Mon. St. Theodosios the New Martyr, Panarete, Nauplion (GP); the Mon. Prophet Elias, Corinthia (GP); the Mon. Eisodia, Oblou (GP); the Mon. St. Nicholas, Vlasia (GP); the Church St. Paraskeve, Kallithea, Phokis (GM); the Mon.

St. Nicholas, Apoikia, Andros (GI); the Mon. Hagia Trias, Samos (GI); the Mon. Holy Cross, Samos (GI); the Theological Seminary, Chalke, Istanbul (T).

XENI (Jan. 24)

Born in Rome, her real name was Eusebia. The day after her marriage she escaped and went to Kos and from there to Mylassa (Milas) where she established a church of St. Stephen. She was made a deaconess by Bishop Paul of Mylassa. A light descended from heaven closing her eyes.

Part of the skull is in the Church St. Xenii, Salonica (GM). A finger is in the Mon. Analepsis, Geraki, Amalias (GP). Other parts are in : The Church of the Anastasis, Jerusalem (P); the Archbishopric of Nicosia (C); the Mon. St. Agathon, Ipati, Lamia (GM); the Church Bl. Xenii, Nikea, Piraeus (GM); the Mon. Hagia Trias, Koropi (GM); the Church St. Athanasius, Archanion, Phthiotis (GM); the Mon. Koimisis, Prastos, Kynouria (GP); the Mon. St. Ignatios, Mytilene (GI).

XENOPHON (Jan. 26)

He served as imperial senator in Constantinople in the days of Justinian. He was a pious man and after dividing his properties, Xenophon and his sons, John and Arcadius, entered the monastic life in the Wilderness of Judaea. The three saints are highly venerated by the monks of the Monastery of St. Sabas.

His skull reposes in the Mon. St. Sabas, Wâdî an-Nâr (P) and exudes the odour of sanctity. His knee is in the Mon. St. George, Limassol (C). Other parts are in the Hesychastirion St. Nicholas, Ano Vathia, Euboia (GI) and the Church St. Lazarus, Kophinas, Chios (GI).

YAKINTHUS (Dec. 24)

He was born in the latter part of the 1st century in Caesarea. He refused to participate in the pagan sacrifices and died of hunger in Caesarea, Cappadocia.

Parts are in the Mon. Great Lavra (GA).

ZACHARIAH THE PROPHET (Sept. 5)

He lived in the days of Herod the King and served as a priest. He was married to Elizabeth who was barren when the Angel of God appeared unto him and promised him a son whom he called John, who later went into the wilderness to preach repentance.

Parts are in the Mon. Constamonitou (GA).

ZENON OF CHOZIBA

He was a monk of the Monastery of SS. John and George of Choziba in the Wâdî Qilt in Palestine. He suffered martyrdom at the time of the Persian invasion in 614.

His skull reposes in the Mon. SS. John and George of Choziba, Wâdî Qilt (P).

Local Saints not Mentioned in the Synaxarium

ARSENIUS THE NEW MARTYR, of the Monastery of Varnakova.

Parts are in the Mon. Koimisis, Varnakova, Phokis (GM).

EUPHROSYNE OF ACHAIA (IVth century)

Her skull reposes in the Mon. Koimisis, Mega Spylaion, Kalavrita (GP), and parts are in the Mon. Koimisis of Makellarias, Kalavrita (GP).

HEKTOR

Parts are in the Mon. Holy Cross, Samos (GI).

KASSANDRA OF PONTUS

Parts are in the Hesychastirion Analepsis, Kozane, Macedonia (GM).

MIRIONA

Parts are in the Mon. Holy Cross, Samos (GI).

PAISIUS OF SMYRNA

Parts are in the Church Koimisis, Plakidiotissa, Kalimasia, Chios (GI).

PELAGIA, THE NUN OF TINOS (XIXth century)

Her skull reposes in the Mon. Kechrovounion, Tinos (GI).

SYLLAS

Parts are in the Church St. Lazarus, Kophinas, Chios (GI).

SYNKELLUS OF SMYRNA

Parts are in the Church Koimisis, Plakidiotissa, Kalimasia, Chios (GI).

THE INSTRUMENTS OF THE PASSION

I. *The Holy Cross*

There are numerous legends pertaining to the Invention of the Holy Cross. According to some traditions, St. Helena, the mother of St. Constantine, went to Jerusalem in 326 where a sign from heaven revealed to her the site of the True Cross. Another version states that the discovery of the titulus permitted her to distinguish the Cross of Christ from other crosses. The most popular legend speaks of a sick person (a child or a woman) who was miraculously healed by touching the True Cross, which thereby led to its identification.

According to another tradition, St. Helena questioned the Jews and a certain Judas, a descendant of Zacchaeus, revealed the site of the Cross to the Empress. Being confronted with the True Cross, Judas was converted, and after the death of Macarius, the patriarch of Jerusalem, succeeded him under the name of Cyriakus. Eventually he suffered martyrdom during the reign of Julian the Apostate.

Other versions attribute the Invention of the Holy Cross to Eudoxia or to Protonicia, the wife of Claudius Caesar¹.

The Persians are said to have carried the True Cross away, and the Emperor Heraclius recovered it. Upon its return it was decided to divide the True Cross into nineteen parts as a safeguard against its further total loss. These parts were supposedly distributed among the great centres of Christendom: Constantinople, Cyprus, Antioch, Crete, Edessa, Jerusalem, Georgia, Alexandria, Ascalon, Damascus, etc. Many of the parts, however, were lost again on account of the Arab and Turkish conquests.

In the Middle Ages Constantinople possessed the most inclusive reliquaries as the inventories by the mediaeval travellers state. There were pieces of the True Cross, the Crown of Thorns, the nails, the spear, the reed, the sponge, blood of Christ's passion, funerary bandelets, the holy shroud, pieces of the stone of the tomb, the mandelion (the icon of Christ on linen, acheiropoietos), the keramidion (the icon of Christ on brick, acheiropoietos), the purple raiment, sandales, tunic, linen for the washing of feet, the basin for the washing of feet, the girdle, the whip, the iron collar, scarf or arm-sling, bread of the Lord's Supper, vase of vinegar, etc.

In his comprehensive study *La Relique de la Vraie Croix, Recherches sur le développement d'un cult*, A. Frolov has listed altogether 1150 entries

1) Nestle, E., "Die Kreuzauffindungslegende", *Byzantinische Zeitschrift*, IV, 1895, pp. 319-345. Straubinger, J., *Die Kreuzauffindungslegende*. Paderborn, 1912.

pertaining to relics of the True Cross. Whereas his references to alleged fragments of the relics in Western churches, monasteries and collections are very complete, there are several additional sites in the Byzantine world which we have been able to discover. Those Byzantine churches and monasteries mentioned by Frolov will be marked with (*).

Parts are in: The Church of the Anastasis, Jerusalem (2) (P) (*); the Mon. St. Barnabas, Salamis (C); the Mon. Holy Cross, Omodhos (C); the Church Phaneromeni, Nicosia (C); the Church Holy Cross, Pano Lefkara (C); the Mon. Panagia of Makhaeras, Mount Kinonia (C); the Mon. Stavrovouni (near Larnaca) (C) (*); the Mon. Vatopedi (*) (GA); the Mon. Iviron (*) (GA); the Mon. Xeropotamou (*) (2) (GA); the Mon. Chilandari (Serb.) (*) (GA); the Mon. Pantocrator (*) (GA); the Mon. Stavronikita (*) (GA); the Mon. Great Lavra (*) (2) (GA); the Mon. Docheiariou (*) (GA); the Mon. Koutloumoussiou (*) (GA); the Mon. Esphigmenou (*) (GA); the Mon. St. Paul (*) (2) (GA); the Mon. Dionysiou (*) (GA); the Mon. Gregoriou (GA); the Mon. Simon Petra (*) (GA); the Mon. Panteleimon (2) (GA); the Mon. Xenophontos (GA); the Mon. Zographou (*) (GA); the Great Skete St. Anne (GA); the Mon. Philotheou (*) (GA); the Skete St. John the Baptist (Rum.) (GA); the Skete Xenophontos (GA); the Skete Rossike, Thebaid (GA); the Skete St. Andreas (GA); the Skete Bogoroditsa (Bulg.) (GA); the Protaton (*) (GA); the Mon. Barlaam, Meteora (*) (GM); the Mon. St. Stephen, Meteora (GM); the Mon. Panagia Proussiotissa, Karpenesi, Eurytania (GM); the Mon. Hagia Lavra, Kalavrita (GP); the Mon. Koimisis, Mega Spylaion, Kalavrita (*) (GP); the Mon. Koimisis of Makellarias, Kalavrita (GP); the Mon. Kechrovounion, Tinos (GI); the Mon. St. Ignatios, Mytilene (GI); the Mon. Prophet Elias, Santorini (GI); the Mon. Hagia Zoni, Blamare, Samos (GI); the Mon. Panagia, Samos (GI); the Mon. St. John the Theologian, Patmos (*) (GI); the Church Ekatontapyliane, Paros (GI); the Cathedral of St. George, Istanbul (*) (T); the Theological Seminary, Chalke, Istanbul (T).

Nails or parts of the nails of the Cross are in the Mon. St. Paul (GA) and the Mon. Philotheou (GA). Dust from the suppedaneum of the Cross when it was sawn in pieces by order of St. Helena is in the Church Holy Cross, Kouka (C).

II. *The Crown of Thorns*

The Crown of Thorns was taken to Venice in 1204 from the Church of Pantepoptes in Constantinople. Parts are in the Mon. Chilandari (Serb.) (GA) and the Mon. Koimisis of Makellarias, Kalavrita (GP).

III. *The Spear which pierced His Side, the Sponge of Vinegar and the Reed.*

These Instruments consecrated by Christ's Passion were in the Monastery of St. John the Baptist in Constantinople. They were seized by the Crusaders. After many wanderings they came into the possession of Louis IX of France and were taken to Sainte Chapelle in Paris where they remained until 1793, when in the Reign of Terror, agents of the Convention melted the gold casket in which they were contained and threw the contents away. Parts of the Instruments are in: The Mon. Iviron (GA): the Mon. Chilandari (Serb.) (GA); the Mon. Koimisis of Makellarias, Kalavrita (GP).

IV. *The Bonds of Christ*

Parts are in the Mon. Holy Cross, Omodhos (C) and the Theological Seminary, Chalke, Istanbul (T).

V. *The Scarlet Robe*

Parts are in the Mon. Constamonitou (GA) and the Mon. Koimisis of Makellarias, Kalavrita (GP).

VI. *The Holy Shroud*

Parts are in the Mon. Chilandari (Serb.) (GA).

THE HAGIA ZONI

The Hagia Zoni or Holy Belt of the Holy Virgin is said to have been dropped by the Virgin Mother as she stood beneath the Cross. She then gave it to St. Thomas. The Empress Pulcheria is credited with weaving the gold thread and sewing on the pearls. The belt was divided into three parts to guard against possible total loss. In 1872, at the request of the Sultan, it was sent to Constantinople to stop the cholera epidemic. Twelve years later it was sent to the island of Chios to cleanse the orange and lemon trees from a disease.

A part is in the Mon. Troodhitissa (C). Here it is kept hanging on the side of the principal icon of the Virgin. Any woman who desires a son puts this belt around her waist and prays to the Virgin. Another part is in the Mon. Vatopedi (GA). It is a reddish brown ribbon of camel's hair which was donated to the monastery by Lazar I Hrebljanovich, the ruler of Serbia in the XIVth century.

Other parts are in the Mon. Dionysiou (GA); the Mon. St. Ignatios, Mytilene (GI); the Church Panagia Xenia, Volos (GM); and the Orthodox Church of the Holy Virgin in Homs, Syria.

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- Koimisis, Mon., Arta (GM)
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- , Mon., Koumbouriana, Karditsa (GM)
- , Ch., Lakka, Macedonia (GM)
- , Mon., Ligovitsa, Xeromeron, Agrinion (GM)
- , Ch., Megara (GM)
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- , Mon., Rendina, Karditsa, Thessaly (GM)
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- , Ch., Salonica (GM)
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- , Ch., Ioannina (GM)
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- , Mon., Discouri (GC)
- , Ch., Antigoni, Burgaz (T)
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- , Ch., Samatya, Istanbul (T)
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- Hierotheus, Mon., Megara, Attika (GM)
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- Isidorus, Ch., Chios (GI)
- Irene, Ch., Aioulou St., Athens (GM)
- John the Baptist, Skete, Rumanian
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- —, Mon., Demetsana, Gortis (GP)
- —, Ch., Plaka, Achaia (GP)
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- —, Mon., Korakiais (GC)
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- —, Ch., Chalandri, Athens (GM)
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- —, Ch., Heptalophos, Phokis (GM)
- —, Ch., Kato Patesia, Athens (GM)
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- —, Ch., Exhohi, Achaia (GP)
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- —, Ch., N. Smyrna, Athens (GM)
- —, Ch., Nereida, Phthiotis (GM)
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 Treasury of Topkapi Sarayi, Istanbul
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 Imperial Palace, Addis Ababa, Ethiopia

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BESPRECHUNGEN

Hermann Josef V o g t , Coetus Sanctorum. Der Kirchenbegriff des Novatian und die Geschichte seiner Sonderkirche (= Theophaneia 20). Peter Hanstein Verlag, Bonn 1968, 307 S., Kart., DM 48,—.

Die Ergebnisse der vorliegenden Studie lohnten die reichlich aufgewandte Energie, zumal die Quellenlage von vornherein nicht geringe Schwierigkeiten erwarten liess. Novatians unmittelbare Äusserungen zur Thematik fliessen nahezu spärlich. Es wurde alles, was sich an ekklesiologischen Aussagen mittelbar und unmittelbar in dem bisher bekannten Schrifttum entdecken lässt, sorgfältig zusammengetragen und mit vorsichtigem Optimismus beurteilt. Das solcher Art aufbereitete Material gestattete dem Bearbeiter nicht nur eine erste Analyse. Der Autor verstand es, zur vertieften Hintergrundanalyse fortzuschreiten. Das so betriebene Unternehmen führte zu einer umfassenden Ermittlung des novatianischen Kirchenbegriffes, soweit hier überhaupt Vollständigkeit erreichbar sein kann. Die ermittelten Ergebnisse erlaubten zweifellos den angestrebten kritischen Vergleich mit dem rechtläubigen Selbstverständnis der frühen Kirche, wiewohl sich gerade hier Probleme auftun, da die orthodoxe frühkirchliche Auffassung von dem, was Kirche ist, nicht ohne weiteres im Sinne einer handlichen Definition zur Verfügung steht.

Die Monographie setzt bei der Untersuchung der Vorgänge (Voraussetzungen, Ereignisse von 251) an, die das novatianische Schisma zur Folge hatten. Die beigebrachten Gründe berechtigen zu dem Schluss, Novatian hat nicht für seine persönliche Animosität gegen den rechtmässigen Bischof von Rom, Cornelius, eine nachträgliche dogmatische Rechtfertigung geschaffen. Im Gegenteil hatte er sich schon längst, vielleicht schon von Anfang an, innerlich aufgrund seiner spezifischen theologischen Anschauungen von der Grosskirche entfernt. Mit grosser Wahrscheinlichkeit akzeptierte Novatian das Glaubensgut der Grosskirche grundsätzlich nur in Teilaspekten. Der Hinweis V o g t's auf das fehlende Bekehrungserlebnis bei Novatian im Gegensatz zur persönlichen Erfahrung Cyprians mag durchaus in diese Richtung weisen. Die Bemühung um die Erhellung der Persönlichkeitsstruktur Novatians gibt gewiss einen vorzüglichen Schlüssel zum Begreifen der Theologie dieser Persönlichkeit in die Hand. Auf diese Weise wird der Blick frei auf die Motive, die das Handeln Novatians als Konsequenz seiner Anschauungen von innen her bestimmt haben. So ist es nicht bloss sachlich folgerichtig, wenn V o g t bei Novatian an der theologischen Frage ansetzt, die im allgemeinen jeden gläubigen Menschen zutiefst bewegt, nämlich an der Frage nach der Erlösung. Es zeigt sich, dass nach Novatian die abwärtstreibende Schwerkraft des Leibes aufgefangen werden muss und die grundsätzlich auf Gott gerichtete Dynamik der Seele neu zu entfachen ist. In diesem Rahmen versteht auch Novatian die Bedeutung des »Erlösers«. Negativ ausgedrückt ist Christus weder der, welcher Gott ein Opfer darbringt, noch der, welcher die Menschheit loskauft. Er ist »dominus deus noster«. Christus wird weder Erlöser noch Heiland für den im Jetzt und Heute lebenden Christen genannt. Eine echte erlösende Tätigkeit des historischen Lebens Christi scheint Novatian nicht zu kennen. Das ist nach seiner Sicht auch unnötig; denn die Sünde besteht in der fast rein physisch konzipierten Gottferne, aus der die Machtlosigkeit der Seele und die Übermacht des Leibes vor dem Kommen Christi resultiert. Beides hat der Sohn Gottes allein durch sein Kommen überwunden. Er teilt, was er bringt, mit durch sein Wort. Leiden, Kreuz, Blut, Tod Christi als Kern der Erlösungslehre spielen keine Rolle. Der Sühnegedanke ist nicht vor-

handen. Die Aneignung der Erlösung geschieht durch den Glauben an Christus, d.h. durch die Bewahrung seines Wortes. Das Ziel der Erlösung ist die Unsterblichkeit und die bei den Griechen im Vordergrund stehende Vergottung. Gewissermassen gleichberechtigt neben der Erlösung durch Glauben steht die Erlösung durch Sittlichkeit. Die Aussagen über die Kirche gipfeln auf in dem globalen »Wir« der Gläubigen. Da nach Novatian an hervorragender Stelle die Gesamtkirche und erst in zweiter Linie die konkrete »Gemeinde« (besser müsste es heissen »Ortskirche«) gemeint ist, wenn er von Kirche spricht, bezeichnet V o g t Novatians Kirchenbegriff als geschichtslos und abstrakt. Diese These dürfte durch die Ausführungen über »Die Erlösung« (S. 57-83) genügend bewiesen sein, sodass auch das wie sonst auch häufig verwendete »argumentum e silentio« in diesem Fall als beweiskräftig angesehen werden darf. Als Bezeichnung für Kirche verwendet Novatian expresse nur zwei Substantive, »Braut« und »Jungfrau«. In dieser einseitigen Bildsprache vermutet V o g t einen aufschlussreichen Hinweis auf die häretische Grundeinstellung Novatians, was den Kirchenbegriff betrifft. Nach der Deskription und Befragung der novatianischen Sakramente (Taufe, Firmung, Eucharistie, Busse, Ordination, Ehe) hinsichtlich der Thematik und dem Problem der Kirchenzugehörigkeit kommt V o g t zur umschreibenden Definition des novatianischen Kirchenbegriffes. »Mit einem Satz könnte man sagen : Alle durch die Taufe vom Hl. Geist Erfüllten, die sich als geisterfüllt durch ihre beherrschte Lebensweise auch erweisen, zusammen sind die Kirche, sie sind die jungfräuliche Braut Christi« (S. 136). Der Eucharistie als wesentliches Zeichen der *communio sanctorum* fällt im Gegensatz zu den Zeitgenossen in diesem Zusammenhang keinerlei Bedeutung zu. Die Getauften sind ganz rein und müssen sich ihrer Zugehörigkeit zur jungfräulichen Kirche durch Abstinenz von allen Leidenschaften (*passiones*) und Lastern würdig erweisen. Nur in solchem Verhalten ist die Kirche *consummata* und *perfecta*, ist Kirche wirklich *coetus sanctorum* und damit wesentlich Kirche. Die schwere Sünde hat sofortigen, selbsttätigen Ausschluss aus der Kirche zur Folge. Sie, die Kirche, kann auch kein institutionelles Instrument zur Entsühnung des Sünders besitzen. Die trotzdem noch im Bereich des Möglichen erscheinende Rettung eines Sünders erfolgt durch eigene Bussleistung, wenn auch die Rettung durch die Wiederaufnahme in die Kirche nicht garantiert wird. Die Eucharistie kann wenigstens auf dem Sterbelager wieder empfangen werden, wenn sicher ist, dass solche Personen die Kirche der Reinen etwa durch ihr Weiterleben nicht mehr belasten werden. Hier zeigt sich, dass Novatian keineswegs den Mut zur allerletzten Konsequenz aufbrachte, wie etwa der späte Tertullian. Die Gründe für Novatians Sonderlehre hinsichtlich des Kirchenbegriffes liegen nach V o g t im Verhaftetsein des Schismatikers im Stoizismus. Allerdings schränkt Vf. insofern ein, indem er sagt : »Es soll hier nicht behauptet werden, Novatians Theologie sei nichts anderes als christlich gefärbter Stoizismus, sondern nur dies, dass die Auswahl, die Novatian getroffen hat, oder vielleicht auch nur die ihm eigene Akzentsetzung formal von der Stoa her bestimmt ist. Da aber Novatians Kirchenbegriff sich eben durch seine Vorliebe für bestimmte Gedanken unter Ausserachtlassung anderer auszeichnet und weil aus diesem einseitig akzentuierten Kirchenbegriff das novatianische Schisma erflossen ist, muss der Stoizismus letztlich für dieses Schema verantwortlich gemacht werden, wie es die Zeitgenossen (gemeint ist Cyprian) auch getan haben« (S. 138). Diese Behauptung wird neben Zitaten aus einschlägigen Werken, vor allem aus Seneca unterbaut. Trotzdem sei es erlaubt, an einer Detailbehauptung ein vorsichtiges Fragezeichen anzubringen. Wenn es S. 137 heisst : »Die Stoa fasste alle Menschen als Glieder eines grossen Körpers auf, entsprechend findet Novatian die Wahrheit von der Gliedschaft der Christen im Leibe Christi in der Hl. Schrift. Die Mutterschaft der Kirche aber findet er nicht in der Schrift, da ihm die Stoa dazu keine Anleitung bietet«, dann ist damit eine Vermutung ausgesprochen, die des Einzelbeweises entbehrt. Bei der umfassenden Bildung Novatians und seiner überdurchschnittlichen Intelligenz wäre es doch nicht unmöglich gewesen, den Glied-

schaftsgedanken auch ausserhalb der Stoa aufzuspüren, zumal alle Kirchenväter vor Novatian von dieser Wahrheit überzeugt sind. Ausserdem muss die Nichterwähnung der Kirche als Mutter aller Gläubigen durch Novatian nicht mit zwingender Notwendigkeit auf das Fehlen eines entsprechenden stoischen Begriffes zurückzuführen sein. Oder ist Novatian vielleicht doch ausschliesslich stoizistischer Interpret der Heiligen Schriften gewesen, ist für ihn die Stoa der unumgängliche Katalysator des AT und NT? V o g t selbst scheint diese Meinung nicht in ihrer Absolutheit zu vertreten. Dann sollte das aber deutlicher zum Ausdruck gebracht werden.

Der zweite Teil des Buches widmet sich den übrigen im Zusammenhang relevanten novatianischen Sonderlehren (Busslehre - Wiedertaufe, Firmung), der weiteren Entwicklung der Novatianerkirche, der literarischen Bekämpfung des Novatianismus im Osten wie im Westen und schliesslich der Novatianer im Osten. Selbst die späteren Zeugnisse zum Novatianismus im Bereich der lateinischen Väter (darunter Augustinus, Leo der Grosse und Gennadius von Marsilia) und griechischer Autoren (z.B. Theodoret von Cyrus und Johannes Damascenus) werden eingehend gewürdigt. Das kollektive Überlegenheitsbewusstsein der Novatianer als der »coetus sanctorum« war der Faktor, welcher dem novatianischen Erbe erstaunlich langes Fortleben sicherte. Dieses Erbe war nicht so sehr die Strenge in der Handhabung des Bussinstitutes, als vielmehr die Absonderung von den Sündern. V o g t schlägt daher vor, lieber von novatianischem Puritanismus als von novatianischem Rigorismus zu sprechen.

In der übersichtlich angeordneten Zusammenschau der erarbeiteten Detailkenntnisse vergleicht Vf. Novatian mit Cyprian, der aus naheliegenden Gründen auch sonst ausgiebig zur Abhebung von novatianischen Standpunkten herangezogen wird: »... ist wohl deutlich geworden, dass, während in Cyprian die genuin christliche Kirchlichkeit sich den Anforderungen der Zeit stellte und sie meisterte, Novatian eigentlich an der Wirklichkeit vorbeigegangen ist, und zwar deshalb, weil er schon vorher die christlich-kirchliche Wirklichkeit nur soweit in sich aufgenommen hatte, wie sie sich mit stoischen Denkformen erfassen liess« (S. 291). Bei näherem Zusehen trägt aber die »genuin christliche Kirchlichkeit« eines Cyprian von Karthago Züge, die das Prädikat »eigenwillig« abnötigen. Es sei lediglich darauf verwiesen, dass Cyprians Sakramentenbegriff insbesondere bei Taufe und Eucharistie den Sachverhalt der Wirksamkeit ex opere operato rundweg ausschliesst. Ferner führt von Cyprian ein direkter Weg zum späteren Donatistenschisma, das sich zu Recht u.a. auf den Kirchenbegriff Cyprians berufen kann, wie er etwa in der Frage des Ketzertaufstreites vom karthagischen Bischof angewandt wurde. Unverfänglich wäre es, den in Dienst genommenen Ausdruck »genuin christliche Kirchlichkeit« durch »genuin *alt*christliche Kirchlichkeit« zu ersetzen. Dadurch wäre jedem Missverständnis der Boden entzogen.

Die gesamte Monographie besticht formal vor allem wegen ihrer redlichen Durchsichtigkeit und ihrer durchgängigen Verständlichkeit, die die investierte Mühe des Vf., seine umfassende Problemstellung, Problembeantwortung und die methodische Folgerichtigkeit des Vorgehens unter Beweis stellen. In der entwickelten Gesamtkonzeption wird wohltuend das rechte Mass eingehalten zwischen Einzeluntersuchungen und resümierenden Abschlüssen. Mehrere Register, insbesondere die Quellenübersicht (S. 294-302), erschliessen das Buch vorzüglich. Durch die von K. Baus angeregte Dissertation entstand ein Werk, das einen hervorragenden Platz in der Novatianforschung und der Kenntnis seiner Sonderkirche beanspruchen darf.

Die Zuerkennung eines Preises seitens der Rheinischen Friedrich-Wilhelms-Universität in Bonn auf Vorschlag der Kath.-Theol. Fakultät dieser Universität bedeutet eine verdiente Anerkennung, nicht nur die Zuteilung eines begehrten Gütezeichens.

Wilhelm Gessel

Vetera Christianorum. Direttore: Antonio Quacquarelli. Istituto di Letteratura Christiana Antica. Università degli Studi, Bari. Band 5 (1968), 261 S.

Vorliegender Band der *Vetera Christianorum* (vgl. zuletzt OC 52 [1968] 174) bringt wieder gediegene Studien über Exegese und Rhetorik, die auch den Christlichen Orient mit einbeziehen. Einige Studien behandeln die lateinische spätantike und patristische Literatur: vom Herausgeber A. Quacquarelli über die Katachrese bei den lateinischen Vätern, vom Redaktionssekretär A. Lomiento, der in diesem Band auch viele Besprechungen beisteuert, über die Bibel im Aufbau der Vita Cypriani von Pontius, von A. Ceresa-Gastaldo über die *Expositio Psalmorum* von Cassiodorus, und von A. Salvatore über die Idee der *lex secunda*, die nach Commodianus dem Moses zuteil geworden ist.

Andere Beiträge bearbeiten Themen aus der griechischen Patristik. E. Marotta (*La base biblica della Vita s. Macrinae di Gregorio di Nissa*, S. 73-88) untersucht die Struktur und die biblischen Anspielungen in der berühmten Biographie, die Gregorios von Nyssa seiner Schwester widmete. Besonders wird eingegangen auf das Gebet, das Makrina kurz vor ihrem Tod sprach. M. Mees, der schon in den vorhergehenden Bänden mit seinen textkritischen und textgeschichtlichen Untersuchungen über den »westlichen Text« des Neuen Testaments hervorgetreten war, behandelt hier *Lukas 1-9 in der Textgestalt des Codex Bezae. Literarische Formen in (sic) Dienste der Schrift* (S. 89-110), wo die Textgeschichte des Neuen Testaments im Lichte der neuen Funde an Hand der ersten Kapitel des Lukas-Evangeliums überprüft wird. Leider werden in diesem Aufsatz die griechischen Wörter in Umschrift gebracht. (Nachträglich sei noch darauf hingewiesen, dass die Redaktion jetzt den richtigen Titel des Aufsatzes von M. Mees in Band 4 [1967] S. 107-129 mitteilt: *Die Änderungen und Zusätze im Matthäus-Evangelium des Codex Bezae*). Den Deuteronomium-Vers »denn Er, dein Gott, ein verzehrendes Feuer ist er, ein eifernder Gottherr« bei den Gnostikern, Eirenaeos, Klemens von Alexandrien und besonders Origenes untersucht M. Simonetti, *Note sull'interpretazione patristica di Deuteronomio 4,24* (S. 131-136). B. Stüder bringt seinen Beitrag zum Patristischen Kongress von Oxford 1967: *A propos des traductions d'Origène par Jérôme et Rufin*, S. 137-155. Er unterstreicht die Bedeutung und illustriert die Forderungen von F. Winckelmann, *Spätantike lateinische Übersetzungen christlicher griechischer Literatur* (Theologische Literaturzeitung 92 [1967] S. 229-240), indem er den christologischen Titel Dominus Salvator in den lateinischen Origenes-Übersetzungen bespricht. Dabei zeigt sich, wie sehr sich die Übersetzungen den geläufigen und offiziellen Ideen ihrer Zeit angepasst haben.

Die Abteilung *Apuliae res*, die den Bänden dieser Zeitschrift immer beigegeben ist, bietet jetzt eine Studie von R. Jurlaro, *Note su uno stampo di Santa Petronilla e su una vera di pozzo: testimonianze della dominazione Franca in Brindisi* (S. 157-162), wo gezeigt wird, dass ein Siegel S. Petronella im Museo Provinciale von Brindisi und ein von manchen Forschern als Kapitell angesehenes Brunnenbecken im gleichen Museo beide Zeugnisse des fränkischen Einflusses in Süditalien sind. Petronilla war Beschützerin der Franken bei dem Bündnis Pippins des Jüngeren mit Papst Stephan II. Andererseits zeigt das Brunnenrelief die Annahme fränkischer Sitten zu der Zeit, als die Herzöge von Benevent sich dem fränkischen Joch unterordnen mussten (ca. 790). Vielleicht stammt das Brunnenbecken aus dem Kreuzgang der später von den Normannen für die Benediktiner wiedererrichteten Kirche S. Maria Veterana. Das Baptisterium von S. Giovanni in Canosa wird eingehend besprochen und analysiert von R. Moreno Cassano in ihrer reichlich mit Bildern und Grundrissen dokumentierten Studie *Il Battistero di S. Giovanni a Canosa* (S. 163-204). Der oktagonale, durch die griechische Kreuzform erweiterte Zentralbau ist vom Osten her in Italien eingeführt. Gregorios von Nyssa

beschreibt ihn in seinem Brief an Amphilochios; auch die Kirche von Kal'at Sim'an in Syrien und die Zwölfapostelkirche in Konstantinopel gehören zu diesem Typ. Besonders die von Kaiser Zenon 474 auf dem Berg Garizzim erbaute Marienkirche mag modellhaft geworden sein. Bischof Sabinus (gest. ca. 566), der seine Stadt Canosa vor der Zerstörung durch die Goten bewahren konnte, kann aus Konstantinopel, wohin er zweimal als Legat gereist war, die orientalische Bauart zu Hause eingeführt haben.

Ausführliche Buch- und Artikelrezensionen beschliessen diesen Band, der im Vergleich zu den vorherigen Bänden hinsichtlich des Papiers, des Druckes und der Reproduktionen auffallend besser ausgestattet ist.

A.J.M. D a v i d s

Bernhard O h s e, Der Patriarch. Athenagoras I. Ein ökumenischer Visionär. Göttingen, Vandenhoeck u. Ruprecht - Regensburg, Friedrich Pustet, 1968, 236 Seiten, 32 Bilder auf 24 Bildtafeln, Leinen 16,80 DM.

Ende Januar 1969 wurde schlicht und ohne besondere Feier im Phanar, dem Sitz des ökumenischen Patriarchen in Istanbul, der zwanzigste Jahrestag der Inthronisation des Patriarchen Athenagoras I. begangen. Während der Präsidentschaft Trumans war der damalige, in Manhattan residierende griechische Erzbischof von Nord- und Südamerika 1949 zu dem hohen Amt gewählt worden. Als Primas der Orthodoxen unterstehen ihm die griechischen Kirchen in der Türkei, die Erzbistümer Kreta, Nord- und Südamerika, Australien und Neuseeland, Finnland, Bistümer in Griechenland, in West- und Mitteleuropa und der Berg Athos — mit insgesamt drei Millionen Gläubigen. Die türkische Regierung macht es dem Patriarchat im Phanar nicht leicht, und seit dem Anfang der Zypernkrise 1955 wurden immer mehr Massnahmen getroffen, um das Patriarchat in seiner Freiheit und in der Ausübung seiner Tätigkeit zu behindern. Leistungen des Patriarchen sind sicher die Panorthodoxen Konferenzen von Rhodos (1961, 1963, 1964). Eine populär gehaltene Lebensbeschreibung des heute zweiundachtzigjährigen Ehrenprimas verfasste der als Redakteur der Deutschen Welle in Köln tätige B. Ohse. Die Lesung dieses Buches ist auch eine gute Einführung auf dem Gebiete sowohl der innerorthodoxen Beziehungen, als auch der ökumenischen Kontakte mit Protestanten und Katholiken.

A.J.M. D a v i d s

Anmerkung der Redaktion : Weitere Besprechungen, Mitteilungen und Kongressberichte mussten aus Rummangel zurückgestellt werden. Sie werden im nächsten Band des Oriens Christianus erscheinen.